

BAPTISM

13

Without

B. A. S. O. N.

OR,

Plain Scripture-proof

AGAINST

INFANT-BAPTISM,

- I. By way of Answer to Mr. *BAXTER*'s Arguments, and to the Exercitations of Mr. *SIDENHAM*. Teacher to a Church at Newcastle, concerning Infants Baptism: for which that their pretended Consequences are from Concessions not to be granted, and from Scriptures as mistaken, and absolutely wrested, is clearly discovered. With
- II. Several Questions and Answers, positively holding out the minde of Christ in Baptizing of Believers onely; and that the *MAGISTRATES* may be induced more and more to encourage the preaching thereof in publike.
- III. A DECLARATION written to the Election of grace, who for want of information are of contrary judgment.

Written by *William Kaye*, Minister of the Gospel at Stokesley.

And Jesus being baptized, and praying. Luke 3.15. Note. 14.
— *And the eunuch said, See, here is water; what doth hinder me to be baptized?*
And Philip said, If thou believest with all thine heart, thou mayest. — And
they went both down into the water, both Philip and the eunuch; and he bapti-
zed him. Acts 8.36,37.
Read, and then judge: withhold not the truth in unrighteousness. Rom. 1.18.

London, Printed by *Ja. Covel*, for *Rich. Moon*, at the seven stars in *Paul's*
Church-yard, near the great North-door. 1653.

BAPTIST
ASSOCIATION
Plain Scripture - Proof
AGAINST
INFANT BAPTISM



In answer to Mr. J. W. ...
to the Association of ...
a Council ...
that their present ...
to be ...
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to encourage the ...
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who ...

Very ...
Xm. 14
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To all the brethren of the **MINISTRY**
within the Election of Grace, which unfeignedly
desire to preach Christ, and baptize in his
Name, in Truth and Sincerity ;
Truth and Peace be multiplied.

IT's very well known, that though the
stumbling-block which some have cast in
the way of Gods people (occasioned
through the falling away of some stars
from the heaven, or fellowship of the
Churches, is now so gloriously removed,
that divers Saints are return'd to their
first love ; and those that like Caleb and
Joshua (the faithful Churches, which ne-
ver backslided) have kept their garments of Gospel-profession
adorned with such meekness, truth, and moderation ; so that
they cannot shut out Christ, as though no Prophet could come
out of Nazareth. And now though they may look home, and
see some of their own plants so baptized into one body, 1 Cor.
12.14. and kept in such union with Christ the Head, and his
Body his Churches, as not to walk a step, without a step of their
forerunner going before them, 1 Pet. 2. 21. Heb. 9. 20. And
that their consequences also will not uphold Pedeo-baptism,
though they should be granted them ; being like the Old Cove-
nant on which they are grounded, waxen old, as ready to va-

nish away: Yet for all this, you know, that all (the Election of grace excepted) must needs verify the Proverb, Can the leopard change his spots? *Jer. 13. 23.* And therefore they are so blinde, and cannot see; deaf, and cannot hear; and are so set on the lees of obstinate Resolution, that they Hate to be Reformed, until their fleshly confidence which they had in the Service-book (the Treasure of some mens knowledge, and to which they stick) be crucified with an Order to the contrary: Therefore it is to no more purpose to speak to such, then to sew a piece of New cloth upon an Old garment.

*Sprinkling
is not Ba-
ptizing.*

*Christ truly
preached,
makes Pa-
rishes to be
divided.*

It's to you therefore, ye successors of the noble Bereans, that will search the Scriptures, and try the spirit whether it be of God or no, *1 Joh. 4. 1.* ye that prefer Conscience before Custom, and preach unto the people, Come out of Babylon; it's you that God hath stirred me up to perswade; and Oh. that you may be perswaded to lay to heart, and to consider, That in the business of Infant-sprinkling, you do not onely contradict your own pretended light: for Sprinkling is not so much Baptism, as the Picture is the man it representeth, though we should pretend, as we have been taught, that the childe should by its G--fathers and G--mothers believe all the Articles of the Christian faith. But for you to sprinkle (as some of you pretend) onely the children of believers, and yet to sprinkle the children of all your Parishioners, &c. doth declare, that you have not either preached the Gospel within your Parishes, &c. or that it hath not been powerfully received; for the true preaching of Christ will separate your people to be called out of the world, to be gathered into the fellowship of the Church of Christ. Therefore as there is any love to Christ's name, let us not, I beseech you, withhold (though it were the tenure of all our estates) the truth in unrighteousness, *Rom. 1. 18.* For tell me, I pray, ought we to walk by the Glo-worm-light of Consequences, or sparkles of our own kindling? *Isa 50. 11.* (though the world be confederate, and comply with you) to uphold that darkness, against the known light, or command and example of the Word of God to the contrary? Or shall we exclude Bishops Government, and Service-Book, and by consequences contend for Infant-Baptism, the greatest obstacle to the reforming, gathering,

thering, and planting of Churches within your Parishes, that
 can be? for if we would not content our selves rather with the
 fleece then the flock; if we were acquainted with the mysteries
 of the Kingdom of heaven, we might clearly see, That as Bishops
 Government was useful, to hold out a light of Profession to such
 as were altogether in the darkness of Romish Babylon; and as
 the Presbyterial Way is useful to reform Episcopacie, in respect
 of Government, Traditions, and Ceremonies, as Independency
 reforms Presbtery in the point of gathering of Church-mem-
 bers; and all of them (as David did for the Temple) make prepa-
 rations for the most glorious Apostolical Government: so that
 out of all the materials of Truth therein discovered, the golden
 Candlestick of Christian profession may be molded; so vanish out
 the smoke out of the Temple. Let us but then abolish Infant-
 Baptism out of the Church, and the work of Unity, Truth, and
 Peace, will be fully compleated. For let Presbyterians gather
 what they can, if they gather in Christs way, to make none of
 their Church but such as they baptize, upon the profession of
 faith, as believers: And if the Independents gather none into
 their Church, but such as believe, and are then baptized; then
 they shall all be united, and centred upon one & the same foun-
 dation of Christianity, in their observation of the Gospel-Or-
 dinance of Baptism, with baptized Churches (commonly, though
 unjustly) called Anabaptists: so that as Christ in his wisdom fore-
 sees but one way, to baptize all nations; so this is the only way,
 to make all Churches out of all nations, to be one in the profes-
 sion of faith and obedience. It's no marvel then, if Antichrist
 stand so violently for Pedo-baptism; for as all darkness came in
 with it, so all light shall shine, as this darkness shall vanish away,
 in the administration of baptizing and governing of the Church
 of believers. And therefore though when darkness began to ap-
 pear after the times of the Apostles, the brass and copper of In-
 fant-baptism being double gilt over with glittering pretences,
 passed, like Bishops government, and other traditions, for currant
 Coyne; yet this being the time when every plant which our hea-
 venly Father hath not planted shall be rooted up, whereby the
 Saints may be restored to the primitive profession of the Church-
 es in the time of the Apostles; Therefore the double-gilded
 consequences which are or shall be produced, to make an Infant
 a bap-

*Churches to
 be gathered
 within Pa-
 rishes.*

*Episcopacy,
 Presbtery,
 and Inde-
 pendency,
 compared.*

*The abo-
 lishing of
 Infant-
 sprinkling,
 in the union
 of all Church-
 es.*

Book of
Martyrs, p.
1451. Hen.
8.

See a Book
intituled,
the church
Register.

Seed of
Martyrs.

New hea-
ven,
New Earth.

a baptized disciple, can expect no better entertainment then
Toittis the gray fryer found in Scotland, who endeavoured by
consequences to prove that the Pater-noster might be said to the
Saints: which though he did gloss over, pretending, in that we
called aged men father, and that the Saints are in heaven, that
therefore we may say, Our Father which art in heaven: and be-
cause their names are holy, we might say, Hallowed be their
names,&c. But for all his wit, the time of light being come, the
Popish Church was upon this absolutely divided, and the Fryer
was much derided for his pains. The Lord make us seers and
followers of his Truth; which, as soon as the Lord was pleased
fully to reveal unto me, I was constrained to bear witness of it,
as I was formerly aged to bear witness to the Truth in the time
of Innovations, when too many were serving at the Altar; by
which said power, I was stirred up to declare at the first, I do not
say, the first that declared, for Reformation: And now I am also
constrained to use this plainness of speaking (think of me as you
please) wherein I beseech you to consider, that Mr. Spering and
Mr. Barrow, &c. could not enjoy this liberty to gather Churches,
as we may do. This is our day, shall we not see it? or shall we
be dead-hearted, fullen, or not willing to go about our Fathers
business, except we were countenanced or backed out with
common approbation? by which we may be thought rather to
be driven to our work, then to be that people that shall be wil-
ling, in the day of his power, to worship the Lord in the beauty
of holiness, *Psal. 110. 4.* Alas, consider, may not our hearts
bleed to see, that that seed which our Martyrs did sow with their
blood, which did but then peep out with the head, is now white
already unto harvest, and much of it almost lost for gathering
into Church-fellowship? We must not now think to feed all the
flock with the pap-milk of ordinary principles; nor will Tradi-
tions or Consequences, which shall contradict the command and
example of Christ and his Apostles, as a strange voice, be possibly
heard any longer. As we are therefore heirs apparent to all the
light which hath shined, and have been spectators in the time of
judgement, of the Lords overturning both of Church and State,
because his fore-prophefied time is now fulfilled, to have a New
heaven, or a reformed Church, according to the very example of
Christ and his Apostles; and a New Earth, or a people, through
opposing

opposing the old earth, or world, are reformed from Popery, and affecting civil righteousness; which I am able (though I have not here time) to make fully appear, without Allegorizing of the Scripture. Let then all that are Saints, in that the Lord is risen start fair, and see who can first run to the Sepulchre; let us see who will approve themselves * *Xpov̄s, τὸ πρῶτον δοκιμασθῆναι*, tryed gold in the fire, that patronize not a partial, but a perfected inward and outward Reformation; that as wax and seal, so our faith & obedience may be found indeed agreeable to the doctrine and example of Christ and his Apostles. The Lord ravish your hearts with the love of this Truth, and remove all prejudice, until you have read, and so may judge, whether I have fully and truly, as far as I have undertaken, answered these two men of parts, whose faces I never saw, and against whom (I bless God) I have not the least prejudice or acrimony, nor do desire to put their light under a bushel, as far as it appeareth to be light unto me: but onely, as I have been much provoked, desired, and partly chalenged, I have used that liberty which Mr. S. hath done with Mr. T. &c. And therefore I desire you, my dear friends, to commune with your own hearts, and see, upon examination on both sides, what ground you have for Infant-baptism: And, until the Lord in mercy open your eyes, despise not the counsel of Doctor *Gamaliel*, to let this alone: for if this be of God. But I have my check; for there is not an *If* in this business, Christ-like to go about our Fathers business, in submitting to the Gospel-Ordinance of Baptism: for, I hope, as soon as Truth shall be heard to speak, prejudice being removed, and the moderation of gathered Churches, and their full compliance with all the Saints, except in the unwarranted tradition of sprinkling, being made to appear, the Election of grace (and further we cannot expect) will receive satisfaction, to submit to this so much despised Ordinance of the Lord Jesus.

To conclude therefore, concerning this great matter in controversy, which fills the ears of the whole Country with the report, and is so much scandalized, belyed, and opposed, by the profane and ignorant, this I have to hint unto you, That if Jesus Christ himself should come again, and were to reveal himself concerning the baptizing of believers onely, he could not in wisdom exclude children by name, they being already excluded by Christ, in commanding to baptize a taught disciple: for without mentioning of the female, in commanding the male to be circumcised, the female was expressly prohibited. For it is, I say, against the wisdom of Christ, to command to baptize those

See Mr. Brightm: Exposit. on 21 chap. of Revel. in part discovering it. *Aurum igne probatur, is est, cuius fides, rebus adversis splendet.*

No difference with the Churches of Saints, but in Infant-sprinkling.

Jesus Christ could not in wisdom have excluded children by name, more then in commanding to baptize believers onely.

those that are taught, and thereby are discipled, and then to say But baptize not an Infant; seeing in wisdom all men know, that a childe cannot be taught or profess the faith of the Gospel. And besides, God hath made man judge of Baptism, not to proceed as he pleaseth, but according to the expresse Rule and Commission which God hath appointed him. And therefore it is not in man, in favour to the world, and in opposition to the Saints of the most High, to raise Consequences, Allegations, and Reasonings, to interpret and wrest the expresse commission and command of Christ to the contrary: but Man if he will be faithful to his Commission, without gain saying, he must baptize none but those that are taught. And therefore it being found, that a childe cannot be taught unless man will presumptuously (after due information) break the commandment, he cannot meddle with children, until they be called to the profession of the faith of the Gospel. And yet though the sun of Truth shine never so clearly, though there be no Truth more fully discovered, by expresse command, and many thousand examples of baptized disciples; yet in regard none

None but a Saint will receive any truth, but as it is commanded by man, or received by custom.

The tayl of the beast strikes down the stars.

** Matth. 3. expounded, with application to all Christians.*

but the election of Grace can faithfully receive any Truth, but as it is commanded by Authority, or received by Custom or common Approbation, in regard the Election of Grace themselves are like a seeing man in a dark dungeon which cannot see, till the light of seeing be revealed unto them, in taking off their objection or scruples to the contrary; I humbly therefore refer you to the ensuing Treatise, to judge as the Lord shall teach you. And as for the Shining Stars, men of parts &c. that shall abet against the light of Christ, to uphold the tradition of Antichrist, the Tayl of the Beast (which they will not have discovered) shall draw them, and cast them to the earth: for the seventh Vial being in part poured out *Rev. 17. 1.* the smoak must vanish out of the Temple, *Rev. 15. ult.* Kick not then against this prick lest ye fight against God in his discoveries; but let us contend for the faith, and submit to the Old truth this step of Christ and Christian profession, that it may not seem strange in our days, which Christ in imitation of himself hath said to all succeeding ages, * *Thou* that is, according to the example that I your Lord and Master was baptized: *it becometh me*; that is, as it was mine, so it is all Christians duty to be baptized to fulfil all righteousness. That grace therefore, that calleth out of Babylon, that takes away the envy of Judah and Jerusalem by which the Saints are baptized into one spirit, be with your spirits now and evermore. *Amen. Amen.*

Written by your fellow-labourer in the Gospel, Will. Kaye.



A Word, by the way, to the presumptuous Scandalizers and Persecutors of the gathered Churches, or of all that are called out of *Babylon*.

Though the * Proverb be verified, The upright * Prov. 29.
in the way is an abomination to the wicked, 27.
for which cause, they hate, scorn, and persecute all that profess Holiness; and though those
* persecuting spirits are as nigh unto salvation, * Acts 9.
as some, that are civilly righteous; Yet at This time God 2, 3, 4, 5.
hath only stirred me up, to hint thus much unto you, as the Monument of your Remembrance; That if a visible Reformation shall not follow the gentle Correction wherewith England * Levit. 26.
hath been lately summoned, so that all visible evils, dross and 23, 24. Isa.
tin, shall not be removed, to the punishment of those that do evil, 1. 26.
and for the praise of those that do well; God shall so renew his Controversie against You, for your prophaneess, scandalizing, and plowing furrows upon the backs of the Saints, that you shall once more experience, that the same God which punished your Prelatical forefathers, that persecuted the most eminent Christians, and hated to be reformed; who led the blinde into the ditch, whereby they, with thousand of families (their confederates) smarted for it, Shall also cause a little Stone Dan. 2. 34.
to be cut out without hands, which shall smite the Image upon 35.
B his

his feet, even your great Diana, which shall be broken all
 to pieces, and the little stone shall become a great mountain.
 If I should not have told you this, I should have been guilty of
 the blood of some of you: Whether you will hear, or whe-
 ther you will forbear, yet shall you know, that there
 hath been a Prophet amongst you. And to as many of
 you as are of the Election of Grace, God will call, Come out
 of her, my people, and be ye separate, saith the Lord
 Almighty. Until this work of saving grace be manifested
 in you, you are the objects of the Saints pity, and * evidences
 of their salvation; and such instruments as Satan hath * ca-
 ptivated, by which you are acted to oppose no profession but
 that which upholdeth the power of Godliness, and is the down-
 fal of Antichrist. In meekness also I desire to instruct you,
 that you may not kick against this prick of Gospel-information,
 but be forewarned to flee from the wrath to come; which,
 Chorazin-like, in slighting the means of Gospel-
 information, hath been, and may be occasioned.

Ezek. 3.
 17, 18, 19.
 Ezek. 2. 5.

Rev. 18. 4.

Phil. 1. 28.
 * Tim. 2.
 26, 27.

An



An ANSWER
TO
Mr. *BAXTER*'s ARGUMENTS
in his Book intituled
*Plain Scripture-proof for Infants Church-
membership and Baptism.*



Or the orderly proceeding in the discovery there-
of, I shall endeavour to shew,

1. That Mr. *Baxters* title to his book is impertinent.

2. His exposition of Christs commission, is erroneous.

3. His Arguments, whereby he would prove infant-baptism, are groundless.

4. And that he hath contradicted himself, in speaking evil of the Ordinance of Baptism.

1. That the Title of his book, *Plain Scripture-proof for Infant-baptism, &c.* is impertinent, Mr. *Baxter* cannot but very well (I suppose) know, that Mr. *Rogers*, Art. 27. confesseth that the Church of *England* doth not pretend any plain or express Scripture-proof for Infant-baptism; and that he himself hath produced nothing but consequences, which he hath hammered out upon the Anvil of Logical Arguments; and that he hath left it so mysterious

(27)
and difficult, that it is not made so plain, that he that runs may read; or that he can tell us, in all the Scripture, in what chapter and verse we may finde any thing, plainly or expressly spoken for Infant-baptism: though on the contrary, we have plain Scripture-proof, or the command and example of Christ and his Apostles, for the baptism of believers only. Neither hath Mr. B. for all his distinctions, dispelled the darkness, or opened the difficulty, concerning infants sprinkling, which hath brought in all the smoke into the Temple: And therefore I cannot imagine why Mr. B. should three hundred forty and six times print his Title, *Plain Scripture-proof, &c.* except he had some designe to satisfie the gazing multitude, to sacrifice to his net, as the Athenians were moved, upon the inscription upon the Altar, to prostrate themselves to superstition: And therefore this title, *Plain Scripture-proof, &c.* proves like blue and yellow flowers, making a greater flourish, then they are any way advantageous to the reaper. For the true discovery thereof, let us see what Divinity may be found in Mr. Baxter's exposition of Christs commission for Baptism.

Mr. B. chap. 1. pag. 1.

Matth. 28. *Go ye therefore, and disciple unto me all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost, &c.*

Ans. That, as a Scholar, he hath ingenuously acknowledged the original, *Go ye therefore and disciple unto me*, that is, *Go and teach*, I do agree with him; and so I shall, if with the like ingenuity he appear in the interpretation of the words, thus rightly translated unto us.

Mr. B. p. 4.

Before I come to argue, I will tell you what is meant by a disciple. A disciple may be taken in the larger sense, as those that are actually believers; and then to the making of a disciple, some things may consist effective, and some things conditionaliter.

Ans. If Mr. B. had gone the plain way to worke, as his title so often proclaimeth, then he would have lightened one candle by another, the first being lightened from the fire of the Altar; I mean, he would have explained the Scripture, or commission of Baptism, by some other Scripture: but failing herein, he hath supplied the want with Logical distinctions, a strange voice which the sheep cannot hear; and therefore, as not acquainted with conditionaliter, and effective, they cannot give the right hand of fellowship to Mr. B's (as being none of Christs) disciple: and therefore while I had thought to have returned an answer to those distinctions, Mr. B. having reconciled himself, in telling us what disciple he will pitch upon in his next chapter, there you may expect a further discovery.

M. B. chap. 3. p. 3.

By Disciple, I mean as in the text, those that are de-jure, or incompletely Disciples.

Ans. If this be the Disciple you pitch upon, out of the great choice that you afforded us, Its strange that Christ that is most glorious in all his works, and in whom the Saints are compleat, should command to baptize an incompleat Disciple; truly, M. B. it were well you had found some other master

master for him, and not Christ; As if Christ should say, Go and make incomplete Disciples, which indeed is no less then an implicate contradiction, all being complete in Christ, *Co. 2. 10.* And I wonder M. B. should think a Child an incomplete Disciple, if he will walk by his own pretended light, in that *p. 132.* he saith, that indirectly, and remotely, the discipling of the parent is the discipling of the seed, and yet the seed for all this, though upon his account it be twice disciplined, yet it is still incomplete, and will be so for all M. B. can do, though he had his desire that Children should be confirmed, that is (to speak plain English) Bishopped, *p. 120.* And therefore M. B.'s distinction may suit with the Poets fiction, which by casting of stones created Disciples, which at first were in complete or *vnde*, but afterwards, were more compleated: and therefore it would too much favour of partiality, to admit of his Logical distinctions, seeing in stead of expounding, we find the text by M. B. so confounded, and overvailed with blind and impertinent distinctions; for indeed to tell you the naked truth, baptism doth not make a Disciple, or a believer, though believing Disciples so called by grace, ought to be baptized, that is buried, or covered over, or humbled to God in water, in the name of the Father, Son, and holy Ghost: so that to be a Disciple, and baptized, are two distinct things, though both are united, or married together in the same Gospel-Ordinance; and therefore M. B. ought not to imagine, as the blind world conceiveth, that baptism maketh a Disciple or believer, or as they say, a Christian; for to be a believer, and Disciple, is to be a Christian, who as a Christian, he cannot be so adjudged, except he be baptized: And therefore all the course that M. B. taketh, in sprinkling or pouring water upon the face of the Child, will not do the feat. Neither can that which M. B. saith *p. 14.* be approved of, that the matter of a Disciple in a natural way is nothing, but our being, be granted him, for if by nature, or as we have a natural being, we are Disciples, then the worke is done to our hand, and Christ might have saved his Disciples a great deal of labour in commanding them, first to disciple, by teaching; and then to baptize: And if by nature, or our being, we have that miraculous privilege, why are we called by nature the Children of disobedience? so that for any thing I can find, as none of M. B.'s distinctions are proved by Scripture, he cannot prove that his incomplete disciple, either in matter, or forme, is the taught Disciple, that is commanded by Christ to be baptized. And therefore I would not have troubled my self any further, but that I find M. B. so averse against the way of discipling according to the express command of Christ in his text, which he pretendeth to explain unto us, as like the envious man, he denies his own discipling, saying, *He was disciplined by education*, *p. 133.* whereby he puts out both of his own eyes, whereby we might lose one of our eyes, or he might have a sandy foundation, to raise an argument against discipling by teaching: therefore I have this further to tell him, If education made him a Disciple, then baptism did not; and questionless, if he were well educated, he heard the word, and was *Timothy* like taught the Scriptures of a Child, which through the Spirit of grace are able to make us wise unto salvation: and though a
work

work of grace cannot be discovered, yet all education, and knowledge, and waiting, are little enough; or it is but the means that God hath appointed for discipling, and yet with M. B's leave, whatsoever he thinks, yet we judge in the rule of truth, that to attain to common knowledge of the outward profession of Christ, doth not make a Disciple, except the day-star hath so risen in his heart, and his judgement be so brought unto victory, that he, as is prophesied, *Psal. 110. 4.* be willing as well as able, in the day of power to submit, as called, or desire as the Eunuch did in his own person to be baptized: till this work be wrought, we judge one is not (as before baptism they ought to be) fully disciplined: for such a discipling as M. B. speaketh of, unto which he had attained by education, suits with or may shake hands with his incomplete Disciple; And therefore if the Disciples of *John*, being ignorant of the holy Ghost, were disciplined again, and rebaptized, for any thing I can see, the work through disaffection is not so compleat, but that *Priscilla* and *Aquila* may schoole great *Apollo*, and most may learn to be Disciples; seeing the incomplete Disciple, which M. B. speaketh of in his interpretation, or rather prevarication of the commissio. of Christ, cannot be approved of. And here M. B. giving over his text, I mean, speaking no more of it then of the first words, *Go and disciple*, he not as I expected proceeding to baptize them, therefore in regard our difference lieth very much concerning the right use of the element of water, which by sprinkling, &c. is not observed; that I may therefore shew the mind of Christ, it being my desire to give satisfaction to my Neighbours, &c. where M. B. left off, I shall therefore proceed to interpret the Text, [*And baptizing them*] that is, first disciple by teaching, and baptize them, that is, do not pour or sprinkle a little water in the face of the Child, or partially dip in the head with the heels upwards, for this is not to baptize, nor is the Child the Disciple that is to be baptized, but the Text tells you whom you must baptize; that is, baptize those that are by teaching first disciplined, so that their bodies may be buried, or covered over, and humbled upon the acknowledgement of faith and obedience, or upon the pronouncing, I baptize thee in the name of the Father, &c. in the lowest element of water prostrated, *Abraham-like*, before the presence of his Infinite grace and glory. Thus Christ himself being baptized, and praying, was prostrated with lowest subjection: and therefore its no marvell M. B. was silent in speaking of baptism, for indeed this contradicting practice in sprinkling or pouring water upon the face of the Child, would not give liberty to make a handsome interpretation, with application to a Child, concerning baptizing, or the right use of water in baptism. To leave then the interpretation of which M. B. was silent, let us return to see his Arguments, which from his unwarranted distinctions he indeavours to make his incomplete Disciple to be baptized.

Mr. B. chap. 3. p. 15.

I come now to my first Argument, which from my Text is this:

All that are Christs disciples, ordinarily ought to be baptized.

But some Infants are Christs disciples:

There-

Therefore some Infants ordinarily ought to be baptized.

Ans. If Mr. B. had kept to his text, he would not have made this Argument; the minor whereof I deny, that Infants are Christs disciples, until, as the text sayth, they be by teaching made disciples. And yet Mr. Baxter so laboureth to make children disciples, that when the text faileth, he is resolved it seems, by Logical Fallacies, and wrested Scriptures, to try what can be done; and therefore thus further argueth:

Those on whose necks the false teachers would have layd this yoke, were disciples.

But some of those were Infants on whose necks they would have layd this yoke: Therefore some Infants are disciples.

Ans. That the fallacie in the minor Proposition may appear, the light that shineth in *Acts 15.1.* compared with verse 10. will fully discover, that false teachers did endeavour to pervert the brethren to be circumcised, *Act. 15.10.* which said brethren were called disciples, not by Circumcision: And therefore, that false teachers would have had the disciples, which from Baptism were called disciples, to have been circumcised, this proves nothing to make children disciples. If therefore they that pin their faith on Mr. B's sleeve, will not wilfully close their eyes, they may see, that Mr. Baxter, in stead of producing Scripture to prove a childe a disciple, it proves to be the brethren which had been baptized, which were called disciples, whom false brethren would have seduced to be circumcised, *Act. 15.1, 10.* upon which attempt, or the tampering of the false teachers, with the brethren which were disciples, Mr. B. catcheth hold of a shadow, or wrested consequence, to make a child a disciple. As if a Preacher were seduced, as some disciples were, to be circumcised; therefore all that are circumcised must be Preachers, or disciples. And that the fallacy may now clearly be discovered, take this Argument:

Those that the brethren would have converted, are Jewish Rabbies, and Popish Priests.

But the Brethren would have Children converted:

Ergo, some children are Jewish Rabbies and Popish Priests.

Therefore, my dear friends that know not Logick, and yet have boasted of Mr. Baxter's Arguments, you may see, if you please, that as there is a fallacie *a dictu simpliciter*, *ad dictum secundum quid*, in this Argument, whereby children seem to be proved Rabbies, and Popish Priests: so the like fallacie is in Mr. B's Argument, whereby he would, from false teachers attempting to circumcise Christians, which are called disciples, conclude from thence that children may be called disciples. And now, behold the Scriptures fulfilled; *He taketh the wise in their own craftiness*, *Job 5.13.* in that those that are of contrary judgement, would not, till of late, grant that none but a disciple should be baptized: and now not being able to prove their children disciples, nay, not so much as an incompleat disciple, must therefore, if they will make conscience to submit to the command of Christ, let their children & themselves stay until they be discipled, that so they may be baptized; and so the controversie may be ended, and, according to the intention of Christ, all Christians may be united, in the Gospel-profession of the Ordinance of Baptism.

And

And yet Mr. B. to back out or strengthen his Argument, produceth several Reasons, to prove a childe a discipleg.

Mr. B. 1. Because children are partakers of Gods protection.

To which I answer, That God, as God of providence, to children and all creatures, making his sun to shine on the evil and on the good, doth not make children and all creatures disciples, whose duties is to learn to know and follow the said God which is so good and merciful, in learning to know God, and following of God, and in not being protected by God, are called disciples, *Matth. 16. 24.*

2. Mr. B. sayth, Children are devoted to learning, therefore they may be disciples.

Ans. Though children be devoted to learning, and may learn, yet I hope Mr. B. would not have them to commence before their time; nor upon this account, while they are a learning, and the seeds of a disciple sown in them, reap the corn, before it be grown up, and white unto the harvest.

Mr. B. p. 13.

If Infants be not Disciples, it is because they are not capable, or because God will not shew them mercy: but neither of these can be the cause.

Ans. To aske the reason of God thus in point of salvation, why hast thou made me so? is liable to that reproof, which upon the like account Paul said, *what art thou O man, that thou repliest against God?* hath not Christ already told Mr. B. *That he that will be his Disciple, must deny himself, take up his cross and follow him?* *Mat. 16. 24.* must not every thing be as God hath determined by his will, and not as the thing is capable? for so a poor man is capable to be rich, and a sick man to be healthfull, and yet while poor and sick, they are not said to be rich and healthfull: but to answer Mr. B. *datur tertium*, a Child cannot be a Disciple, because it is an implicate contradiction, as to say a wise fool, for a Disciple is not a Child, nor a Child a Disciple: and besides, that Disciple which is to be baptized, must not be hid or secret, but man must so see and judge of him, as from full satisfaction proceed to baptize him, when by teaching the party is discipled; and therefore God in his wisdom, that giveth every thing its name, doth not approve of calling a Child a Disciple, neither can baptism make a Child or any man a Disciple: how would Mr. B. then make a Child a Disciple, but because by grace as any is taught to profess to follow Christ, and is so discipled as a Disciple, and as a believer, we do baptize them? Thus having answered Mr. B. first Argument, and reasons whereby he would have proved a Child a Disciple, his enterprize failing to prove a Child a Disciple, to make work for Pædo-baptisme, he produceth this his second Argument.

Mr. B. 2 Argu. chap. 4. p. 23.

My second Argument, and therefore the cheife I make use of, is this.

All that ought to be admitted visible Church-members, ordinarily ought to be baptized.

But some Infants ought to be admitted visible Church-members:

Therefore some Infants ordinarily ought to be baptized.

Ans.

Ans. Of this second Argument, Mr. B. giveth this superlative encomium, that this is his chief: but believe me, if he could have made his first Argument good, whereby a Child might have been discipled, he then had had commission for what he had said; and therefore he failing to make his incompleat disciple to be baptized, he would now see what he can do to make a consequence from his first Argument, whereof this second is but a shadow: for if Children be not Disciples, they can be no members of the Church visible: but they are not Disciples; for indeed, to be a disciple, a member of a visible Church, differeth no more, then that a man that intendeth to list himself to be a Souldier, and is approved of, onely wanteth an opportunity to have his admission or approbation: so a Disciple, as soon as he declares himself, and is willing to yeild himself up to serve God with his Saints, is made a visible Church-member: but that this work of wonder did ever appear in Infants, that they were ever heard thus to declare their good affection to the government of Christs church, I never yet heard; and as soon as I hear them, I will submit to Mr. B's Arguments, and say, that those Children thus declaring themselves for Christ and his Church, must needs be admitted visible Church-members: but till this appear visibly, I desire Mr. B. would content to forbear to intrude them, since Christs commission will not give leave for such to be baptized, in his name, that know not Christ, or yet have not named him; and yet Mr. B. to prove his second Argument, forgetting his promise, that he would not meddle with other mens Arguments, hath scraped up all the thred-bar'd impertinent consequences, that any before had pretended, to have blocked up the mouth of the Cannon, or to make the worke more tedious to gain-say or oppose him: while therefore I was intending to have lighted a Candle to have discovered, or rather dispelled this great cloud of darkness, Providence so ordered it, that a book, intituled *A Christian, sober, and plaine Exercitation on two grand practical controversies of this time, Baptisme and singing of Psalmes*, written by C. Sidenham teacher to a Church of Christ in Newcastle, being brought unto me, and I finding upon perusal thereof, that it treated as sufficiently of all Mr. Baxters consequences, and with no less advantage to his cause; and in that Mr. Sidenham with his party, hath as powerfull an influence to stop an ear; Therefore I thought that I might bear better testimony to the truth, to answer Mr. Baxter, in Mr. Sidenhams booke: in which way I take no more liberty then he hath done with the right worthy and Apostolical Mr. Tombes. And yet before I proceed, according to my promise, I desire to hint something to Mr. Baxter, upon the fourth particular, which I first mentioned.

4. That Mr. B. hath contradicted himself in speaking evill of the Ordinance of Baptisme, as by his two Arguments will appear, is to be discovered.

Mr. Baxter chap. 12. p. 134. his first Argument.

That which is a plain breach of the sixth Commandment, is no Ordinance of Jesus Christ, but a most heinous sin.

But the ordinary practice of dipping the head in cold water, is a breach of the sixth commandment.

Ergo, it is a most heinous sin.

C

Ans.

Ans. It is impossible that an effectually called Child of God, can raise this Argument, without check of conscience or contradiction, he approving of the way of baptism in Brasill, and yet in his Argument contradicts the same practise of Christ, upon the pretence of the cold climate, and custome of the Country. Alas, Alas, this needs no answer: for hereby the Scripture is experienced, *their tongues shall make them fall*, or at least Mr. B. I hope is ashamed, or may be ashamed of this cavilling scandalous Argument, in making a Christians submission to the Ordinance of Christ a hainous sin, and in telling us it is good for nothing but to dispatch men out of the world, and to ripen Church-yards, these be his words. What if he had lived in the time of circumcision? he that can dispence to prevaricate Christs command in baptism, by pouring a little water, or sprinkling a Childs face with two or three drops of water, certainly, if acted with the same Spirit, he would have thought the ripple of a pin, or a drop or two of blood to be spilt, to have been sufficient to have answered the command in circumcision.

Mr. Baxter 2 Argument.

If it be a breach of the seventh commandment, Thou shalt not commit Adultery, ordinarily to baptize naked, then it is an intolerable wickedness, and not Gods command.

But it is a breach of the seventh command to baptize naked:

Therefore it is an intolerable wickedness, and not Gods command.

Ans. I am ashamed to name Mr. Baxters lightness in mentioning (upon supposition onely) the Maids of Bewdley, though we have no example for being baptized naked, nor any thing against it: and therefore as an indifferent thing, a Saint may as well be baptized naked, as Saints prophesied naked; yet it is well known that Garments with decency are approved of. And will Mr. Baxter argue against an Ordinance, because some probable evill may ensue? why then doth he administer the Lords Supper, seeing probably so administred, many eat and drink their own damnation, not discerning the Lords Body? or why doth he allow of marriage, meat, drink, and apparell, seeing abuse hath been found in them? why doth he therefore upon uncertain conjectures, speak evill of the way of God, in the administration of baptism? may he not be ashamed thus to contradict himself? what is Christs command to be observed in a hot Country, and not in a cold? when were any killed with any one of the diseases that he hath reckoned? though to some thereof baptism hath been a present remedy.

In regard therefore Mr. Baxter hath so presumptuously, shamelessly, scandalously, and malignantly spoken evill against the expresse command of Christ, and that very way which Christ had submitted unto, when he like the Eunuch went down and came out of the water after he was baptized, I can say no more, but without any acrimony declare my Christian judgement as by the fruits doth appear, that so many Scriptures are fulfilled in Mr. Baxters self-expressions, that herein he hath like the troubled Sea cast not onely mire and dirt on the face of the Saints, but hath calumniated the Ordinances of Jesus Christ, so that in these two Arguments the

the smoke in the Temple hath blinded his eyes: and as he is looked upon by the common people, and cried up in defending this practice of popery, the taile of the beast hath stricken him as a starre to the earth, or brought him to a compliance or friendship with the world, where I leave him to God that can raise him, not doubting but if he were further disciplined, then by education, he will see that all that he hath spoken against the Ordinance, and renowned Mr. Tombes, as hay and stubble shall suffer burning. However, I leave all men to judge, how unjustly he hath alledged a Child to be a Disciple, and therefore leaving Mr. Baxter, I do friendly betake my self to answer Mr. Sidenham.



An Answer to Mr. Sidenham's Book,
INTITULED,
A Christian, Sober, and Plain Exercitation,
on two grand Practical Controversies of these Times;
Infant-Baptism, & Singing of Psalms.

Mr. S. chap. 1. page 1.



Before I enter into the main Questions handled in this Discourse, first, let this be considered, that there is nothing in all the New Testament against baptizing of Infants, nor any hint from any express word dropping from Christ nor his Apostles, nor any phrase, though never so much strained, doth forbid such an act.

Answer. If you will understand nothing in Scripture to be expressly against any thing, except it do by name exclude it, then Ships, Bells, and unbelieving Gentiles, &c. are not expressly prohibited to be baptized: for this is repugnant to the wisdom of God and man, to express the prohibiting of any thing by name, when the same thing, as not spoken unto in another thing, is excluded: and therefore when Christ bade Thomas put his finger into his side, Peter and John, they not being

Thomas which was spoken unto, without naming of them, were expressly by Christs word prohibited: And so the female, though never named, was expressly prohibited, when the male was commanded to be circumcised. Upon the same account, Infants (though not named) are expressly prohibited to be baptized, or to partake of the Lords Supper, though thereby the Church is made *one body*, 1 Cor. 10. 26. in that none, but those that have faith, and examine themselves, are commanded to receive the Ordinances, *Matth.* 28. 19. *Mark* 16. 16. *Acts* 8. 36, 37. 1 Cor. 11. 28. And therefore, as by confession of those that are of contrary judgement, there is expresse Scripture to keep Children from the Lords Supper; so we have expresse Scripture to keep them from Baptism, until they shall, according to the command of Christ, be discipled, by teaching, and shall profess the faith in the Gospel.

Mr. S. endeavouring, pag. 2, 3, 4, 5, 6. shewing by divers Reasons, why Consequences are to be approved of; to this I answer.

Ans. We do allow of Consequences, provided they be not (as in case of Baptism) brought in to contradict an expresse command or example of Christ and his Apostles to the contrary. And yet though Mr. S's Consequences be such as oppose the expresse command of Christ, as not to deny his Plea, for information, and tryal of the Truth, I shall not deny to answer them.

Mr. S. chap. 2. pag. 9.

The first great thing in this controversie, is, to consider the nature of this covenant, which is the first foundation of the priviledge of believers, and their seed; and as it was first made to Abraham and his seed, both Jews and Gentiles. And if we finde the same Covenant reaching Gentile believers and their children, as Abraham and his, we cannot be denyed the new external signe and seal of the said Covenant.

Ans. That the nature of the Covenant should be the foundation-priviledge of believers and their seed, though I should, as others have, grant him; yet how justly upon triall I conceive it will appear, that the Covenant which Mr. S. and Mr. G. looketh at, it is be truly according to its nature discovered, they will come short of their expectations: for it appears unto me, that the Covenant only relates to temporall promises, in which it had so large extent, that all the Nation claimed it: yea circumcision was a means whereby every one was made of the Nation, or covenanted, *Exod.* 12. 48. so that the Nation claimed it as their distinguishing fleshy character, *Gen.* 17. 11. being their entayl to an earthly inheritance: for the discovery whereof, and that we may see the true rise and motive cause of the institution of this covenant whereof circumcision is a signe, which Mr. S. I suppose would have to be the foundation of the priviledge of believers; thus it appeareth, *Gen.* 15. 1. that God telling *Abraham* upon his complaint of being childless, and asking God what he would give him, God said, *he would multiply his seed as the Stars of Heaven for number*, ver. 5. which *Abraham* believing, it was imputed unto him for righteousness, ver. 6. upon which same day God made a Covenant with *Abraham*, ver. 18. so that *Gen.* 17. 12. God relates again the same covenant with *Abraham*, that his seed, & all that should relate to *Abraham*, should possess the land of *Egypt*, & to the great river *Euphrat*, & theretore as a signe & token of this temporall Covenant, God ordained circumcision as his token thereof betwixt
God

God and his people, *Gen. 17. 11.* and however Mr. S. and Mr. B. &c. have wrested the Scripture, as I shall by and by shew, in making this temporall Covenant a Covenant of grace, and as relating unto the admission into the Church, yet I hope fully and clearly to prove the contrary: for as though the Lord would undeceive and satisfie the Jews, why he tooke away the first old Covenant, on which Mr. S. and Mr. B. &c. like the Jews do too much dote, he declareth himself, *Heb. 8. 7.* saying, that if the first Covenant had been good, that is, if it had related to the good of their souls, then there had been found no place for the second, *ver. 7.* So that the covenant which was taken away, was the covenant of temporal promises, as the contents to *Heb. 8.* calls it, whereof circumcision was the signe, *Gen. 17. 11.* for the cause that God alleadgeth, why he tooke away the old Covenant, is fully and plainly declared, *Exod. 6. 1, 2, 3, 4, 5, 6, 7, 8.* by which it doth appear, that that Covenant of which circumcision was a token, was abolished in all intents and purposes: and the new Covenant, not made according to the old Covenant, is only established, *Heb. 8. 9, 10.* and therefore the old Covenant which is abolished, upon which Mr. S. would build a foundation, is fallen to the ground: and how then shall his doctrine for which he hath no foundation, to make the seed of believers Church-members by vertue of the Covenant of which circumcision was a token, be able to stand, seeing it is so absolutely condemned and taken away. M. S's and M. B's consequence for circumcision cannot be admitted of, that Children upon that pretence should have baptism, of which Mr. S. is much mistaken, in that he calleth baptism the new externall signe, and seal of the Covenant, he having no Scripture to prove what he saith, neither can he prove that baptism is a seal at all; neither is there any such thing in the covenant, to be signed or sealed, he as conceiteth: Yet,

Mr. Sidenham p. 10.

Saith, *First and chiefly we affirm, this (meaning circumcision) was the same in substance with the Covenant administered under the Gospel, since Christs coming in the flesh and spirit. Secondly, It was founded on pure grace.*

Ans. First then, and chiefly, I answer, that here is a confounding of things that differ, circumcision being called a Covenant, but figuratively *Gen. 17. 10.* It being in its own Nature the token of the Covenant, *Gen. 17. 11.* so that Mr. Sidenham saying, that circumcision is the same in substance with the Covenant in the Gospel, is partly mistaken, as also in comparing circumcision with baptism; he being not able to finde any proof in Scripture, that baptism is either Covenant, or Seal. Secondly, And that circumcision is not the same in substance with the Covenant under the Gospel, *Heb. 8.* expressly declareth, that when the Covenant whereof circumcision is a token, and the new Covenant, are compared, that the new Covenant is established upon better promises, *Heb. 8. 6.* then a temporall inheritance. And yet Mr. Sidenham would have the best of promises in circumcision, as in the next place doth appear, in that he saith, that circumcision was founded on pure grace, and that it was a pure Covenant of grace, *Gal. 3. 16, 17, 18, 19, 29.*

Ans.

Ans. That it may truly and clearly appear, First, that the Scriptures he produceth, witness against him; And secondly, that he hath not rightly applied them, let us observe,

1. That that which he alledgeth *Gal. 3. 16.* that the promises were not made to *Abraham's* seeds, as of many, but as of one, to thy seed, which is Christ: though we take this for Christ mysticall, as Mr. *Sidenham* would have it, yet here is nothing relating to circumcision, in which, if we mind, it is said, the promises were made not to the seeds, which was of *Hagar* and strangers, as well as of *Isaac*, which promise had respect to circumcision: therefore those promises being excluded, which had respect to the seeds of many, there is nothing of circumcision spoken in the 16. ver. but of the promise which relates to *Gen. 22. 16, 17, 18.* and that ver. 17. speaketh nothing of circumcision: there are three things mentioned in the said verse, Covenant, Law, and Promise, the first two whereof, the Covenant, and Law, are onely named, as that they could not, or cannot disannull the Promise, which is made, as I have proved before, unto *Abraham*, *Gen. 22. 16, 17, 18.* and unto *Abraham's* seed, which are the children of God, by grace and faith, called to walk in the steps of *Abraham*, *Rom. 4. 11, 12.* as I shall presently more fully declare: therefore in that God made a gracious promise to *Abraham*, because *Abraham* did believe in God when he should have sacrificed his sonne *Isaac*, therefore this promise hath respect to *Gen. 22. 18.* for you see this is not called a Covenant, but a promise, which was made to *Abraham*, ver. 16, 17. and therefore that all that is spoken by the Apostle, ver. 18. as is above mentioned, as the verses are alledged by Mr. *Sidenham*, *Gal. 3. 16, 17, 18, 19.* doth not hold forth any thing to make Mr. *Sidenham's* pretence, that circumcision is founded on pure grace, or to be a Covenant of pure grace, is fully discovered: And therefore,

2. That in the next place, I may make it appear, that Mr. S. hath not rightly apprehended these Scriptures, in calling circumcision from thence a Covenant of pure grace; This I say, To be founded on pure grace, or that God of his pure grace or good will was pleased to look on *Abraham* so as to give him a temporal promise, or a seed according to the flesh, is not to be denied; yet this makes not the gift to be pure grace: as if God in his pure grace give the wicked meat, drink and cloathing, doth not prove that their meat, drink, and cloathing is pure grace. Therefore however circumcision, the signe of temporal mercies, was given on Gods part of his pure grace, it makes not the Covenant to be pure grace, which, as I said, in the contents of the 8. chap. to the *Hebrews*, is called a Covenant of temporall promises: for all spirituall promises which were made to *Abraham*, were not by vertue of circumcision, but in that, as the Apostle saith, *Gal. 3. 8.* God foreseeing that he would justify the Heathen through faith, preached the Gospel unto *Abraham*, saying, *In thee shall all Nations be blessed:* which words are expressly mentioned, *Gen. 22. 18.* and cannot be found *Gen. 17.* circumcision relating to Nations that should come of *Abraham's* seed, in which temporall promise the Gentiles had no Interest, but as they submitted to the *Jews*; Therefore its clear enough, or the Sun cannot shine more clearly, then that
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the seed of *Abraham*, being believers, or walking in the steps of *Abraham*, Gal. 3. 7, 9. Rom. 4. 12. circumcision the token of a temporall covenant, did not hold forth this spirituall mercy, which God upon *Abraham's* sacrificing of his Sonne, promised *Abraham*, even to bleis all Nations in him, as hath been at large discovered. And therefore that which Mr. *Sidenham* saith, that the Apostle useth the same expression in Heb. 8. 10. where he speaketh of the new Covenant, which was, as Mr. *Sidenham* pretendeth, used Gen. 17. *I will be thy God, and the God of thy seed*; In this he may see how partially he is biased to favour his own imagination. For first, God doth not onely say, as in Gen. 17. *I will be a God unto thee, and thy seed after thee*, but in the new Covenant he saith not onely, that *He will be a God unto them, and they shall be a people unto him*: but to shew that this new covenant is upon better promises, God sheweth that he will work a work of grace, even to write his Lawes in their hearts, &c. this God never promised in circumcision: and that God in circumcision did onely (it relating to all the world) promise no more, then to be a God in providence unto them, or to make good his promise or covenant to give them the promised Land, read Levit. 26. 44, 45. 2 King. 13. 22, 23. and there you shall fully be informed: and therefore you may see, that circumcision is no covenant of pure grace, or equivalent with that new covenant under the Gospel, Heb. 8. which is said to be established upon better promises, ver. 7. which could not be, if Mr. *Sidenham* might have liberty to exalt it above measure, and plead a false title, or uphold that which by Christ and his Church hath been totally taken away, Heb. 8. *Alt. 15*. And further, I must tell Mr. *Sidenham*, which it may be may seem to him strange, that God having made man judge of baptism, whereby man must look at what is visibly revealed, and not contradict his commission upon the uncertain consequences of secret pretences, therefore the old covenant, as altogether made void and unpertinent, is not onely waved, but also the gracious new covenant which is in force, except it should be revealed or manifested, so that through discipling and profession of faith, we could judge of it, (secret things belonging unto God) were no ground or consequence of baptism, nor to proceed upon the promise, Act. 2. 38. untill that time that they should be called.

Mr. S. chap. 3. p. 16.

The next thing which must have its place of consideration, is that question of *Abraham's* seed, with whom the promise was made: and on this hangs all the main weight on both sides. And if we make Infant believers to be in Covenant, as *Abraham's* seed, the controversie will be at an end. There is a carnal and a spirituall seed, under the New Testament, as our opposites must acknowledge.

Ans^r. The first great thing (as Mr. S. is pleased to call it) the nature of the Covenant, his foundation being thrown down, I cannot see how the door of hope, in this third chapter, can have a hinge to hang upon: neither can your opposites, in your sense, acknowledge your distinction, if by spirituall seed you understand the children of believers, before they be, by being called, and made actual believers, made *Abraham's* seed, in walking in the steps

steps of *Abraham*, *Rom. 4. 12, 16*. Therefore as the promise was made to *Abraham*, both the seed and the promise must be distinguished. As *Abraham* had a natural seed, it was either that which he had of *Hagar*, called the seed according to the flesh; or of *Sarah*, called the seed according to the promise, because God gave it by promise: both which seeds spoken of, *Gal. 4. 23*. are both of them to be accounted the seed according to the Law, *Rom. 4. 16*. and so the promise made unto them upon this account, was the Covenant of which Circumcision was a signe; that is to say, temporal promises, *Gen. 17*. as I have before fully proved.

2. But *Abraham* hath also a seed of faith, *Rom. 4. 16*. that is, all believers, both of the Circumcision, and of the Gentiles, *Rom. 4. 12*. which as they walk in the steps of *Abraham*, are the seed of *Abraham*; he is their father, *Rom. 4. 12, 16*. *Gal. 3. 6, 7, 8, 9*. compared with *Psal. 22. 23, 30*. And therefore if in this sense Mr. S. understand a spiritual seed, which the Scripture calleth a seed of faith, *Rom. 4. 16*. I shall grant him: but if he imagine that the seed of faith came by Circumcision, or that it is, as he saith, Infant-believers, then I deny it: for I do affirm, that the seed of faith came by the promise and oath which God made to *Abraham*, upon the attempting of sacrificing of his son *Isaac*, whereby *Abraham* to be father to the seed of faith, both those that are circumcised, and of the Gentiles, was then promised, *Gen. 22. 16, 17, 18*. compared with *Gal. 3. 6, 7, 8, 9*. *Heb. 6. 13, 14*. So that Mr. S. and I do not so much differ about *Abraham's* seed in a spiritual relation, which properly called, is *Abraham's* seed by faith, *Rom. 4. 16*. as we differ, that he would make a spiritual seed by Circumcision, and in Infants, which till they be believers, are not so called: so that Infant-believers as considered to be Infants, were not in covenant, as M. S. pretendeth, further then in that covenant whereof circumcision was a signe, whereby onely the Infants of *Jews*, or such as were made *Jews* by circumcision, had as *Abraham's* seed the temporal promises, made good unto them, of *Canaan*, &c. so that here again Mr. S. stumbles upon circumcision: neither had I said this, but that Mr. S. will not let us be quiet. But, which is worse, with reflection upon circumcision, and to get a consequence to maintain the dotage of popery, &c. whereby they hold Children damned if they be not baptized; Mr. S. thus far further advanceth his cause with hay and stubble; saying, p. 21. there is a secret distinction and veine of election, carried through the administration, which takes hold of some, and not of others; as if the election or promise were made, it should not be effectually, without that administration: but blessed be God, he hath not produced any Scripture, to sow this piece of old cloth on the new garment of the Gospel: of which I thought to have made a farther discovery, but that circumcision being again brought upon the stage, I am called to answer in that.

Mr. Sidenham p. 14.

Saith, Let us come to circumcision the seal of the covenant.

Ans. That the vail of flesh, which through circumcision hangs over M. S.'s eyes, may be removed, that he may look above circumcision, the Scripture may inform him that circumcision is not a seal of the covenant, but it is onely

a Token of the Covenant, *Gen. 17. 11.* and though it is called a seal of the righteousness of *Abraham*, *Gen. 15. 6.* compared with *Rom. 4. 11.* yet this makes not circumcision a seal of the covenant; and if it were, it could not seal more then is in the covenant, that is, temporall mercies: and as it was the seal of *Abrahams* righteousness, which he had before circumcision, and not given by circumcision, *Rom. 4. 10.* with whom the covenant was first made. To this I answer, that circumcision as a seal relating to *Abraham*, holds forth Gods approbation of *Abraham*: as signs and miracles did confirm the approbation of the faith of the Apostles, *Mark 16. 17.* and the conversion of the people is the seal or approbation of the Ministry, *1 Cor. 9. 2.* that therefore every ones faith must be so confirmed, God not beginning an administration, or not making an originall covenant with them, but doing for *Abrahams* sake, or chusing these Apostles to be chosen witnesses, is neither consonant to Scripture, or reason: so that the Scripture in the old Testament never speaks more, then that circumcision is a signe of the covenant made in the flesh, *Gen. 17. 11.* and as it relates with respect of a particular application to *Abraham*, it was the seal of his righteousness, which, as I proved before, was not by means of circumcision: and though we do disclaim *Abraham* to be our Father by circumcision, in that thereby he was but a Father of some Nations, all being *Jews*, or made *Jews* by circumcision, *Exod. 12. 48. Gen. 17. 15.* yet we do own *Abraham* as to the example of faith, as Mr. *Sidenham* rightly states it, to be our Father, from the Oath and Promise God made to *Abraham*, *Gen. 22. 16, 17, 18.* compared with *Gal. 3. 6, 7, 8, 9. Rom. 4. 12, 16.*

Now that *Abraham* was a believer before, *Gen. 17.* so that God did bless *Abraham*, and that circumcision did seal his Faith he had though not as the Apostle saith by circumcision, *Rom. 4. 11.* I do grant: but that God gave *Abraham* in circumcision, more then *Abraham* begged of God, *Gen. 15. 3, 4, 8.* or that God did give *Abraham* more then an inheritance of which circumcision was a token, *Gen. 17. 4, 11.* this I defend: and that therefore circumcision was not an administration to make Church-members, I desire (this being so much mistaken) to produce these reasons to the contrary.

1. Because they did not circumcise in the Temple, or by a Priest, but a woman, *Exod. 4. 25.* and others did circumcise, *Josh. 5. 3.*

2. A stranger by circumcision, was not said to be of the Church, but as one of the Nation, *Exod. 12. 48.* and if any refused to be circumcised, they were not to be excommunicated out of the Church, but to be cut off out of the Nation, *Gen. 17. 14.* and that the Church is not the Nation, Reason the seventh proves.

3. The Female was not circumcised, and yet *Hanna* and other Women were of the Church: and if in the Man the Woman might be admitted into the Church, why might not the Woman in the Man be baptized, and receive the Lords Supper? since they would have baptism to succeed circumcision,

4. Because God said, that the Covenant of which circumcision was a

signe, *Gen. 17. 11.* was a covenant in the flesh, *Gen. 17. 13.* and God did never promise more then a temporall inheritance in that covenant, *Gen. 15. 3. 18.* compared with *Gen. 17. 3, 4, 5, 8.*

5. In the case of *Dinah* marrying with *Sichem*, all that was desired of him, was this, that they should be one people, if *Sichem*, &c. would be circumcised: which was done without any change of religion, *Gen. 34. 22, 24.* and though it might be supposed (as we do with our children) they would endeavour to learn them, and make them submit to their Religion; yet all this endeavouring, like the paines that we take in the nurture and admonition of our Children, did not admit or make them visible Church-members, but onely made preparation for their admission: as the next reason will fully clear it.

6. Because to the *Jews* God said, *Gather my Saints together unto me, those that have made a covenant with me, by sacrifice. Psal. 50. 5.* and *Zeph. 3. 9.* its prophesied both of *Jews* and *Christians*, that they should serve God with one consent; Therefore Children not sacrificing, whereby there might be a visible appearance of Faith and Repentance, and they not being willing or knowing to serve God with one consent, could not be of the visible gathered Church, or they were not visible Church-members: for to make a visible Church member, there must be something appearing in the party that is to be admitted, so as to give his consent: but in a Child we have or see nothing, that represents the face of a Church-member.

7. Children by circumcision were not made Church-members, because after they had been circumcised, they were presented unto the Lord in the Temple: and our Saviour did no more for them, when they were brought unto him, then blest them, by praying for them, *Mat. 19.*

8. God was said to have a Church in the Wilderness, *Act. 7. 38.* and yet for forty yeers together they were not circumcised: and therefore circumcision made not a Church, if baptism, as *Mr. Sidenham* saith, doth not make one; for so he saith, pag. 166. *Baptisme doth not forme a Church.*

9. Because the Gentiles had a Church, as *Mr. Baxter* hath notably proved by *Job*, &c. and *Abraham* was of the Church before, and yet the Gentiles were never circumcised, and *Abraham* had not been circumcised, but that God made circumcision a signe of the covenant, which was to give him a seed by *Sarah*, and to make him a Father, and *Sarah* a Mother of divers Nations, *Gen. 17. 6, 16.* for as all Nations whether *Jews* or *Gentiles*, are blessed in *Abraham*, this was not by circumcision, but by oath and promise made to *Abraham*, *Gen. 22. 6, 17, 18.* as the Apostle, *Gal. 3. 9.* compared with *Heb. 6. 13, 14.* fully declareth: and therefore we do not look at circumcision, that it did admit unto the Church, or that baptism should succeed it, circumcision relating to temporal promises.

10. Because these words in the covenant whereof circumcision is a signe, *I will be thy God, and a thy seed after thee*, were onely spoken of God, that he might manifest himself to be a God in providence, to make his temporal promise good to *Abraham*, and such strangers that should sojourn with him: God excepting against none in circumcision, as he doth in point of salva-

salvation : and therefore God expressly declared his meaning, that in respect of the covenant whereof circumcision was a signe, he was their God to make good his promise to give them the Land of *Canaan*, *Levit. 26. 44, 45.* and in that he condemned and tooke away this circumcision, making a new covenant, not according to the old covenant, declares that the old covenant had no spiritual promises, *Heb. 8. 6, 7, 8, 9.*

11. That Mr. *Sidenham* and Mr. *Baxter* making circumcision to bring Children into the Church, is but from their own wrested consequences, for there is no such Scripture that saith, Circumcision makes a Child a member of the Church, neither is there any Scripture that can prove circumcision a covenant of pure grace, or that baptism doth succeed it, upon which they ground their conclusion or consequence.

12. If baptism should succeed circumcision, then it could not be said, that baptism is the like figure of *Noahs Ark*, *1 Pet. 1. 21.* in which there was no Children, nor did any enter into it, but such as believed the word preached unto them.

13. They were debtors to the Law, not by covenant or contract (the Law being made four hundred and forty yeers after circumcision, *Gal. 3. 17.*) and therefore they were debtors to the Law by consequence, as a thing that followed, and was after imposed upon the people; so that they were not circumcised upon that account.

14. They were twice circumcised. The first time, in token they should inherit the promised Land. And the second time, as being come to possess it, *Joshua 5. 2.* therefore circumcision did not make them Church-members.

The great thing then which Mr. *Sidenham* pag. 9. speaketh of in this controverſie, the nature of the covenant being fully and plainly discovered, its too apparent that he hath been too much discipled by the Jewish rabbies, in making the Covenant by their traditions and doctrine, greater then ever God intended it, whereby the promise and oath God made to *Abraham*, whereby he is the Father of the faithful, hath been over-looked; Therefore Mr. *Sidenham* failing to make good his hinge and maine weight, in thinking to make all promises to *Abraham* as Father to the faithful, to be held out in circumcision, and that it was a seal of the covenant, and baptism a seal of the new covenant, in all which his errors and mistakes have been plainly discovered: yet I would not have Mr. *Sidenham* or any of his judgement, to think, that I have denied him that which may be some have, or he hath expected to have granted him (as I should readily have done, if it had been Gods truth) in relation to the covenant whereof circumcision was the signe: as though, if Mr. *Sidenham*s and Mr. *Baxter*s consequences were granted him, he could thereby prove his infant-baptism; for this I say, that though he were certain that a Child were in the new covenant of the Gospel, yet no visible fruit of holiness, of profession, of faith, conversation, and willing desire of baptism being made to appear, secret things belonging unto God, and we being commanded as any shall be discipled to baptize them; its not in Mr. *Sidenham*, &c. to gainsay Christs will and power,

to make the admission into the Church, according as he fancieth by any pretended pretences, consequences, or precedents, or to admit a Child, or ignorant person, not being by Christ tolerated, seeing according to his own pretended light, he did not regulate circumcision to a former administration, neither is there any Scripture to prove that baptism succeedeth circumcision, but both by command and example the Scripture doth prove the contrary; therefore in the simplicity of the Gospel, except Mr. S. will flee from Scripture, and justify the falling away from the faith, so that in this point of Infant-baptism, he should comply with the tradition of Popery, he hath hitherto produced nothing to uphold his controversie in this great thing, foundation and hinge, which I have answered. To proceed then.

Mr. S. p. 22.

Infants, if believers, were never cast out of the visible Church of Christ, of which they were once in.

Ans. According to that maxime, *Omnis privatio implicat habitum*, you know that every dispossession implieth a possession: Infants cannot therefore be cast out of the Church, before he can prove them admitted: and if Mr. S. or any man living can tell us by what visible administration, Children were admitted visible Church-members before the time of Abraham, or in the Gentile Church, or by what Scripture they are said to be admitted members by circumcision; I shall admire him and them, and acknowledge their discovery, desiring him till then not to conclude, that we do cast them out, or deny them any thing, that can be conscientiously granted them.

Mr. S. chap. 4. p. 30.

In that Mr. Sidenham doth make a twofold distinction, of being in covenant, in relation to the election of grace: and secondly, to be in covenant, *in facie visibilis ecclesie*;

Ans. To this I answer, first, that onely the elect are in covenant of saving faith, which is called as he saith, by Divines, intentionally in covenant, as God intending onely to save them. I agree: onely this may be observed, 1. That the election of Grace is not by the Covenant whereof Circumcision is a signe. 2. That if upon this account, that is, Predestination, we should look on children, then children of believers, as well as believers, Papists, Turks, and Infidels, may be in the Election, even before they be called; and yet this will give no liberty to children, until their secret election be made visibly appearing, through a gracious call, *Act. 2. 38*:

2. In that Mr. S. tells us that there is a being in Covenant *in facie visibilis ecclesie*, in the face of a visible Church; I confess, that a visible Church should have a face, so that they may see, hear, and speak with one another, to yeeld up themselves to serve God *with one consent*, *Zeph. 3. 9*. but how he will make Infants in swadling-clouts such visible members, I know not. For want of such a face of the Church, Mr. S. I suppose excludes Infants from the Lords Supper, though he confesseth that thereby the Church is made *one body*, *pag. 169*. and so doth the Apostle, *1 Cor. 10. 17*.

And I do absolutely deny that ever there was any such Covenant, by virtue of which God said a childe should be counted a member of the visible Church.

Church. Therefore Mr. S's Scriptures to prove that by Covenant children were brought into the Church, are to be examined.

1. As to that place, *Rom. 9. 4.* which Mr. S. produceth ;

I answer, that it onely holds forth the several priviledges belonging to the Jews, but doth not hint so much as one word, that by Circumcision children were brought *in facie visibilis Ecclesiae*, or made members of the visible Church.

2. To that place, *Deut. 29. 10, 12, 13, 14.*

I answer, It is not at all proved that Circumcision did at all relate to Religion, but that God said that he would make them a people, as he promised, *Gen. 17. 6, 16.* to make *Abraham* a father of many nations, and so *Sarah* should be a mother of many nations, as I have proved before : of which Covenant Circumcision was the signe.

3. To that place, *Joh. 15. 2.* and *Joh. 1. 11.* I cannot see the least conjecture of a Covenant.

4. To the last place, *Psal. 50. 5.* *Gather my saints together*, that is, make a visible Church ; This I acknowledge : but that any children were gathered, the next words tell him who they be that God would have gathered, even *such as have made a covenant with sacrifice* : not such as are of the covenant whereof circumcision is but a signe, but *such as have made a covenant with me* (saith God) *in sacrifice* : so that we finde no shadow of proof in the places produced by M. S. that children are of the visible Church. To another relation.

Mr. S. chap. 5. page 35. endeavours to open that place, *Acts 2. 39.* *For the promise is made unto you and your children, &c.*

Ans^r. In the pretended opening of which Scripture, Mr. S. indeed hath so over-veyled the same, and shut it up in Logical Distinctions, Critical Questions, and Wrested Applications, that I may say of this Scripture, as the parents said of their son, It so clearly shineth, that it is able to answer for it self. These be the words : *Repent and be baptized every one of you, in the name of the Lord Jesus Christ : for the promise is made unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.* Now the promise here, which Mr. S. omitted, as the antecedent to be related, was to receive the holy Ghost, by such as did repent and were baptized, and who are here said to repent, to be baptized, & to receive the holy Ghost : but such of them, and of their children, and them that are afar off, and of their children, with this restriction, *even to as many, and no more, then the Lord our God shall call.* So that here is a plain restriction, and application to whom this promise is made, *even to as many as the Lord our God shall call.* And therefore no heart could desire a more full and plain expression of the minde of God. And therefore Mr. S. hath not opened, but shut up, or turned the stream of those gracious expressions of Scripture. And yet upon conclusion, after a great deal of discourse, this chapter consisting of almost a sheet of paper, he concludes, that however this Scripture holds forth the promise of believers of the Gospel, both Jews and Gentiles, and their children : which is true, if the last words, wherein all the main business depends, be applied, whereby we may see to whom this promise is made, *even to as many as the Lord our God shall call.*

Mr. S.

Mr. S. chap. 6. pag. 45. having hitherto endeavoured to plead his own cause, by the strongest Arguments which by consequence he could produce, now endeavouring to throw down our foundation in this sixth chapter, he tells us, that our great plea from *Mat. 3. 8, 9.* is made vain.

These be Mr. S.'s words:

That we may still take off the Objections, let us view that place so much stood on, Matth. 3. 8, 9. When John saw many of the Pharisees and Sadduces come to his Baptism, he sayth, O generation of vipers, who hath forewarned you to flee from the wrath to come? Bring forth fruits meet for repentance. And think not to say that you have Abraham to your father: for I say that God is able of these stones to raise up children unto Abraham. From this text they gather, The pretence of being Abrahams children could not give them a right to Baptism. And if John denyed Abraham's seed upon that account, much more would he be adopted children.

That this is no such ominous place against Infant-baptism, consider who they were he spake unto, the Pharisees and Sadduces, men of age, and degenerate from Abrahams faith, persons that lived in their own works and righteousness: therefore he calls them a generation of vipers, which was not as they were Abrahams children, but as they walked not in Abrahams steps, and were quite degenerate.

Ans. To which I answer, that the plea is not vain (as Mr. S. in the contents of his chapter pretendeth) that is by us made from Matth. 3. 8, 9. though to obscure the light that therein shineth, or for Mr. S. to light his candle, or gloss, or interpretation, to darken the sun-light of expresse Scripture, is labour in vain, in that,

1. I say, that *Matth. 3. 8, 9.* in the general, is directly against Infant-baptism, in that none but such as have faith and repentance must think to be baptized, is as clear a place as can be desired or pleaded for.

2. That the pretence or consequence from Circumcision, from this of *Mat. 3. 8, 9.* *Think not to say you have Abraham to your father,* is also condemned, it appears that John did not judge them to have any benefit or privilege as being Abrahams seed according to the Law, *Rom. 4. 16.* whereby Abraham was their father by circumcision, *Gen. 17. 5, 16.* And therefore John apprehending the Pharisees and Sadduces (as Mr. S. &c. do) to stile themselves, through this pretended privilege from Abraham, without looking home for faith and repentance, which every childe of Abraham should have, which calls Abraham father by faith, as onely they that believe ought to do, *Gal. 3. 7.* therefore, to undeceive the Pharisees and Sadduces, and to unbottom them, and to throw down their sandy foundation, that John in the simplicity of the Gospel might be downright with them, (though it's true, that Mr. S. sayth, that he did not call them a generation of vipers, as they were Abrahams seed, yet) that they might not through fleshly confidence make their plea, or rest upon this account, that they might be baptized, being but Abrahams seed according to Law, and not by faith, he tells them (to undeceive them) saying, *Think not to say that you have Abraham to your father,* as that you should think upon this account, that I should baptize you; therefore John, without as much as taking notice (which he would have done, if there had been cause) of any legal

legal priviledge they had by *Abraham* to plead for Baptism, onely exhorts them to faith and repentance, by which they are the children of *Abraham* by faith, *Rom. 4. 12, 16. Gal. 3. 7.* which *John* makes the ground of his admittance unto Baptism: unto which Gospel-ordinance, none but a taught disciple, by the expresse and plain words of Christ, ought to be admitted. And therefore our plea, that the pretence of being *Abrahams* children by Law, or Circumcision, could not give a right to Baptism, as hath been before often proved, is very warrantable: so that *John* did not desire to dispossess them, or question them as the Legal seed, or children of *Abraham*; but onely let them know, that they ought not to have so much as a thought to get Baptism, though they should think to say, *We have Abraham to our father*: which in other respects, it was both lawful for them to think, profess, and affirm, that they were *Abrahams* children according to the Law, but yet not to plead it as a consequence for Baptism, much less for their childrens. And, but that I strive not to take advantage upon every occasion, it's an easie thing to prove by the words of Christ, in that he did approve of the Pharisees to sit in *Moses chayr*, and of their doctrine; and in that they (as the word *Pharisee* signifieth) did expound the Scripture; and that the Sadduces were strict living men, that gave much to the poor, though they (admitting of nothing but the letter of the Scripture) denied the resurrection: yet, as Authors testifie, they were the best of the Jewish Church, and did uphold circumcision, though, as many that pretend to the Church, they stood for traditions, and had their failings, and, through unbelief in Christ, were a generation of vipers: yet that they were quite cut off, and degenerated from *Abrahams* seed by the Law, he cannot prove, as may appear by Christ, *John. 8. 37, 39.* And therefore *John* not approving of them upon this account, as being *Abraham's* seed according to the Law, makes it clear, that *John* did object both against them for their evil lives, and for pretending that they should have Baptism, from the pretence that *Abraham* is their father according to the Law, as before said. Therefore we stand to our plea, that *Matth. 3. 8, 9.* is not onely against Infants baptism in the general, but also against the very consequence which (from Circumcision, whereby *Abraham* is a father according to the Law) is pretended, to uphold the same. And therefore children were not baptized by *John*, as though, as Mr. S. sayth, p. 47. they were neglected by *John*, as though he could not have got time to attend to baptize them; but, *John* did not baptize them, because they were not *Abraham's* seed according to the faith, *Rom. 4. 12, 16. Gal. 3. 7, 9.* that is, they were not actually believers, otherwise *John* would not have been guilty of such partiality and injustice; for *John* refused none but such, and all such whatsoever, as in whom there was not the appearance of the fruits of faith and repentance, *Acts 15. 1, 2, 3, 4.* And seeing, by Mr. S. children were not baptized by *John*, and yet all *Judea* and *Jerusalem*, and all the regions round about *Jordane*, came to *John's* Baptism, *Mat. 3. 5.* I hope he may be perswaded that countries and households may be baptized, and yet children, ignorant, and profane, according to Christs command, may justly be debarred of the said Gospel-Ordinance.

Mr. S. ch. 7. p. 49. *I Cor. 7. 14. Else were your children unclean, but now are they holy.*

Ans.

Ans. All that are of Mr. S's judgement, are so partial, and do so apparently contradict themselves in the application of holiness, as pretending it relates unto childrens Baptism; in that, as they pretend to bring children into the Church, in that they say they are holy; so on the contrary, they excommunicate them out of the Church, from being partakers or members of the Body or Church in the Lords Supper, because they want faith and holiness, which is required in all communicants. Therefore I care the less to trouble my self or others in further answering this wrangling consequence: for they themselves shew sufficiently, that it is not relative holiness, as being appropriated to God, as the vessels in the temple, 1 Sam. 21. 7. but, it is the holiness of conversation; which we nor they cannot see in a childe; the ground, with faith, of admission into an Ordinance: which rule as they walk by in admission unto the Supper; so, by the same rule they ought to walk, in the admission into the Ordinance of Baptism. And therefore Mr. T. is not (as Mr. S. sayth) too critical, to enquire whether children holy inherently, imputatively, or invisibly: for unless there be a manifestation of holiness, as the fruit of the inward grace, we see not a disciple: and therefore man being judge of Baptism, cannot, by the rule or commission of Christ, judge a childe to be baptized. And therefore as Fryer *Tobias* consequence, That because Angels were holy, we may pray, *Hallowed be thy name:* so Mr. S. pretending children are holy, *ergo* we may baptize them, is equally to be condemned.

Mr. S. chap. 8 & 9.

In which he endeavours, from the cutting off the Jews, and ingrafting in of the Gentiles, to relate to a visible Church-membership, in answering Mr. Tombs eight Arguments to the contrary.

To which I answer, That, without any partiality, I cannot see but that Mr. T's eight arguments are so unanswered by Mr. S. that it were to eclipse Mr. T's light, and to take upon me an unnecessary task, to answer Mr. S. Mr. Tombs's eight Arguments shining more glorious, through the opposition made against them. That I may therefore onely hint something that may further discover the mystery of cutting off and grafting in, &c. I conceive it cannot be understood of visible Church-membership, which is but a consequence and effect of Preaching; but hereby God hath declared, in a more general way, his total withdrawing away of his presence, as denying the Jews, and affording of the Gentiles the means of salvation. So that we may understand *root and branch*, as root and rust or branch is explained, *Isai. 9. 14.* And therefore as Paul, *Acts 13. 46.* sayth, *It was necessary that the word of God should first have been spoken unto you: but seeing you put it from you, and judge your selves unworthy of everlasting life, lo, we turn to the Gentiles;* thus, there was a cutting off, and ingrafting in; rejecting the Jews, and affording of the Gentiles of the means of salvation.

To proceed, Mr. S. chap. 10. pag. 88. sheweth the harmony of *Matth. 19.* with *Mark 10.* and *Luke 18.* concerning the bringing of Infants to Christ, and his acts towards them.

Ans. Not to occasion discord to such a harmony, the ground of Mr. Phil-

Philippus consequence, which I thought (though many are not of that opinion) the strongest consequence that is pretended for Infant-baptism; therefore that Mr. S. &c. may see, that we do desire to declare, that we are so acted with the Spirit of Christ and his Apostles, to follow his steps, 1 Pet. 2. 21. who is *our* forerunner, Heb. 9. 20. in every thing; whereby the reign of Christ, in raising men up in the Spirit of the Apostles and Prophets, Rev. 20. may be made visible; that we may profess to imitate Christ, (Miracles excepted) in all things, in that Christ in all things was the great servant of God in obeying, Isa. 42. 1. Therefore, I humbly conceive, they are not to be judged, that are made willing to imitate Christ, as in praying for a blessing for meat and drink, and to bless the elements of bread and wine in the Lords Supper, if they also shall in imitation of Christ bless children, by praying for them: yet in this we have not the least ground at all for the Gospel-ordinance of baptism; though herein our *Hannah*-like love and care of children, to seek God for them, and that they may be brought up in the nurture and admonition of the Lord, is discovered.

Mr. S. chap. 11. pag. 103. wherein the method of God in the Old Testament, of administering Ordinances in families, and baptizing households, in the New Testament, how far it contributes to Infants baptism.

Ans. Though I acknowledge, as Mr. S. hath declared, that *Abraham* and his house was circumcised, and might alledge that *Abraham* had no children in his house, *Ismael* being thirteen years old, and *Isaac* as yet unborn, when *Abraham* was circumcised; yet this needeth not to be alledged, for Mr. S. cannot prove that *Abraham* was brought into the Church, he being in the Church before; and *Isaac*, his son, if he were called to offer, or bring his offering unto the altar, was also a visible member of the Church, Psal. 50. 5. And besides, Circumcision being but the signe of a temporal covenant, Gen. 17. 8, 11. as I have before fully proved, therefore I see no ground, from *Abraham*'s household being circumcised, to be a president or method (as you call it) for bringing of children which cannot profess; seeing, upon profession, Christ hath ordained all to be called to the Ordinance of Baptism. And that which puts all out of doubt, the Scripture itself clearly removes this scruple or supposition, in that when whole households were baptized; as in Acts 18. *Cornelius* and all his house feared God; and of the *Jayler* and his household that was baptized, it is said, that he and all his house heard the word of God, Acts 16. 31. was baptized, ver. 33. believing in God with all his house, ver. 34. And when *Paul* baptized the household of *Stephanus*, 1 Cor. 1. 16 it is said in the same Epistle, chap. 16. ver. 15. that the household of *Stephanus* addicted themselves to the ministry of the Saints: so that there is a constant method to the contrary. If there then had been a child in *Lydia*'s house, she going to hear, not knowing of Baptism (a thousand families not having little children, as either not being married, barren, or ancient) I conceive the like would have been mentioned. And therefore I do not say, as Mr. S. saith, chap. 6. pag. 47. that children were neglected: for if it had been the will of God, the Apostles would have readily baptized them, and would not have neglected their duty; nor would the holy Ghost

so fully have declared the exclusion of children; or nominated, that all in the house believed, &c. when households were baptized.

Mr. S. chap. 12. pag. 109. in which Circumcision and Baptism are compared.

To which I answer: Mr. S. having pleased himself to roul over the same stone, (I may say, a stone of offence) in tumbling it back again, we being truly troubled with it, chap. 1. 2, 3. So that Mr. S. I suppose, will not find it useful for his building: therefore I much admire, that he would compare Baptism and Circumcision, and yet make them both look so like themselves, as that, pag. 114. the one (he sayth) cutting away sin, as with a knife; and the other washing it away with water. In which words of Mr. S. there appeareth so much smoke in the temple, in this blinde Popish doctrine, as that I need not further censure it. And yet it is so precious in his eyes, as that the darkness of Uncharitableness hath so far possessed his spirit, (as I am constrained to say) that he further hath judged his brethren, saying, That if they did with more sobriety weigh such considerations, they would not with such foolish contempt write and speak of Infant baptism.

To which words of Mr. S. in soberness, plainness, and in the simplicity of the Gospel, I say unto him, Brother, first take out the mote out of your own eyes, which makes you imagine you see your brethren want sobriety and wisdom, in that they cannot with you see that knife and water that cutteth off and washeth away sin. Who is most inconsiderate, I pray you? It is the blood of Christ, and not that of Circumcision, which is the fountain; and not of water, that is set up for sin and for uncleanness, 2^d ch. 13. 1. Did not Popery hold forth this doctrine, in teaching that Original sin is washed away in Baptism? Certainly upon second thoughts, I hope Mr. S. will not condemn his despised brethren of *foolish contempt*, & upon this account, as Popery hath corrupted and perverted the Ordinance, they deny your doctrine concerning Baptism and Circumcision, being thus by you made enemies to the cross of Christ: and therefore there neither wants wisdom nor sobriety in those, that upon this account do zealously oppose the ascribing of justification to Circumcision and Infants baptism; seeing Circumcision did never cut off sin, and that Infant baptism is repugnant to the command of Christ in the Scripture. And though I am tyred, to meet again with Circumcision, which was so silenced by the first General Assembly, *Acts 15.* as methinks it should not be received by us that succeed them;

To answer further: That Circumcision, as Mr. S. pretendeth, hath no correspondency with Baptism, we may observe,

1. That Baptism is upon profession and prayer: but Circumcision without any prayer or profession was instituted.

2. Baptism hath relation to the Church called out of the world: but Circumcision was onely the token of an entayl of inheritance, in which the world were gathered, or made a nation, *Exod. 16. 48.*

3. Baptism brought in both men and women into the Church: but Circumcision had no relation to the female. And therefore I know not in what Baptism and Circumcision may justly be compared.

Mr. S.

Mr. S. chap. 13. pag. 116. tells us, that Col. 2. 11, 12. is a famous place holding forth correspondencie betwix Circumcision and Baptism.

To which I answer. You see Circumcision hath got upon the stage again, to plead its correspondencie betwix it and Baptism, from Col. 2. 11, 12. from which you cannot expect any great *applaudet*; first, in that Mr. S. confesseth that some Divines are of contrary judgement. And if all be not, they may see cause of better information, if they consider, that it is *circumcision made without hands* which precedeth, ver. 11. which Baptism cannot succeed, v. 12. And therefore this place which Mr. S. produceth, cannot be famous, except thereby, that Mr. S. produceth a place, whereby he is cast with his own weapons. But I hasten.

Mr. S. chap. 14. pag. 122.

In which is a clear explication of Matth. 28. 19. with Mark 16. 15, 16. wherein their Arguments from the first institution are opened and confuted.

Ans. Mr. Baxter's Arguments, and explanation of the commission of Christ, *Go and disciple unto me, and baptize*, is I hope so fully answered, that all the misse, scruples, wrangling, and criticisms, whereby Mr. S. hath endeavoured to over-veil the commission of Christ, are there so answered, that it will further appear, that Mr. S. is either under delusion, or doth prevaricate the command of Christ, in that he would have the express and most plain words of Christ, *Go teach and baptize*, to mean sprinkle an untaught disciple: An implicate contradiction to the Gospel-Ordinance, as in Mr. S. next chapter will more appear.

Mr. S. chap. 15. pag. 130. In which the signification, or what it is to be baptized, is discovered.

Ans. That you may see what Mr. S. hath done in this business, and how little his Humane authority, which pag. 131. li. 1. he sayth, are the best guides in this case: It cannot be denyed, but that after Mr. S. produced *Scapula*, *Pasor*, and *Gratius*, to shew their judgement of Baptism, out of his ingenuity he confesseth (which is all which we desire to be granted) that those Authors, in the strictest sense, acknowledge, and do interpret baptism for immersion, that is, to be covered all over, or, as the Scripture saith, to be *buried in baptism*, Rom. 6. 4. Now behold how Truth prevaileth! when Mr. S. set himself, and all his learning, to finde some scruple or doubt against the known received practice of Christ and his Apostles in baptism, to try the test, and to see how it may be judged by man; his own witnesses, *Eudem*, *Scapula*, and *Gratius*, confess, that in the strictest sense, baptizing is to be understood as we would have it. Yet notwithstanding, Mr. S. doth with this Ordinance, as the Heathens (as *Josephus* tells us) did with Christ, in that they would not acknowledge him to be God, because the Synod and common people had not seen him before his resurrection. For, to deny the right use of water in baptism, Mr. S. flies to the Oracle of the Athenians. Oh wonderful! how gropes he, or stumbleth for light on the noon-day! or how hardly would he admit of Baptism? In that he saith the Athenians baptized pots or cups; what then? do you think them so slovenly, that they would only sprinkle their pots and cups, which are usually put into, or washed all

over in the water? Alas, Mr. S. alas, this running under the fig-tree for shelter, discovers Eve's nakedness. Truly, these critical fancies, and wrested allegations, will not hold water. You are deceived, if you think to blind a seeing eye from beholding the right use of the element of water; into which Christ descended, was buried, and for this cause they chose *Jordan*; for that there was much water there, to be the place for baptism. And therefore though at the beginning of the Chapter, p. 130. and in the last lines but two, you have promised to clear up the mist; yet indeed you have done nothing less. But it's no matter; the sun of Truth can shine thorow your darkness, which cannot comprehend it. And that which makes me humbled, is this, that I see you do much endeavour to put a veyl upon the Word; so that p. 134. you say, *Let us view* (your veyl being cast over) *the Scriptures which they bring for maintaining of the signification, that is to be covered over in baptism*, *Matth. 3. 13. Act. 8. 36, 37, 38.* What think you, Mr. S. have not those Scriptures satisfied you against sprinkling, or pouring water on the face of a childe? Not to trouble you how much Mr. S. strives to evade with his distinction, *ab ex*, that Christ came not out of the water: as though Philip was not baptized as Christ, whom he confesseth to have come out of the water. Oh lamentable cavilling! what would he do? would he with his *ab* or *ex* deny the going into the water? or what would Mr. S. mean, saying, p. 135. that Philip was as much in the water as the Eunuch? what was Philip buried in the water as much as the eunuch? Lord make us truly humbled. How gladly would man uphold his sandy foundation! or how loth is a lofty spirit to become humbled! Cannot a man baptize, or put another man into the water, but he must go as much into the water as the party that he baptizeth? How Mr. S. should be able to answer to the third place, where it is said, *John was baptizing in Enon, near Salim, because there was much water there*, in regard his sprinkling ceremony speaks his contradiction, I shall not spend time to no purpose, to answer more then I have said, to what he can alleadge against the baptizing because of much water; seeing that as Reason *Janns*-like hath two faces, some men have a face to object against any thing.

Mr. S. pag. 138.

The last pretence commonly urged for this dipping, is from the analogie it hath with Christs burial: *Rom. 6. 4. Col. 2. 12* Buried with him in baptism. Hence they say it is most clear, we must be dypt under water, else it will not represent a burial. In this they put all their confidence.

Ans. Our confidence is in God and his Truth; and therefore we shall be ready to answer, if you can, more seriously then before, object any thing from Scripture to prove the contrary practice: And therefore let us hear what Mr. S. hath to say, pag. 138. in these words:

Plunging the whole body in water, doth not represent burial: for the custom of the Jews was, to cut out a place like a cave, or den, out of a rock, to lay their dead bodies; and, as it is observed by a man of great learning and diligence, Thus when we sleep in our houses we may be said to be buried, having something over our heads.

Ans. In that Mr. S. hath acknowledged, that to be covered over head, repre-

represents burial; or to be buried in baptism, is to have the water covering us; in this he hath, whether he intended or no, justified our proceeding, and condemned his own sprinkling business or ceremony. To what Mr. S. sayth further in this particular.

Mr. S. pag. 139. relates,

Secondly, the manner of burying in Europe, is not by plunging the body in a pit of dust, but by casting dirt or dung on the person: so that the pouring out water on the face of an infant, as a passive subject, seems more to answer the similitude of burying, then the casting into the water, wherein there is some motion of the party himself, contributing to his baptism.

Ans. In that Christ went into the water, and prayed in the water; and that in imitation of Christ it is said, *Act. 22. 16. be baptized—calling upon the Name of the Lord*; the mystery of a burial is held forth, not so much from passive deadness, as in being separated and covered in the water; whereby deadness in that act is declared. And this Mr. S. pag. 138. that to be covered, is implied in burial, and that this covering in water is not by sprinkling: for instead of covering the childe, to represent a burial, Mr. S. takes another course, or the Goodwives, by his permission; for they take off the cloth, and make the child's face, that before was covered, to be uncovered, that he may sprinkle a drop or two, or pour a little water on the face. Now hereby that he should represent a burial, when he seems onely to rancize the face; it's known that the childe is so far from being covered, or hid from the people, or separated, that the Goodwives hold it up in their arms, to be rancized in the face of the Congregation. Which methinks Mr. S. should not fancy to represent a burial: for in this he is as much mistaken, as he is by the book, in that he tells us, pag. 141. that the Jaylor was baptized in prison: for *Acts 16. 30.* the Jaylor brought out *Paul* out of prison, and after *Paul* had preached to the Jaylor, and to all his house, then the Jaylor was baptized: and that this was not in prison, as Mr. S. dreamed, it is said after he was baptized, *he brought them into his house, vers. 34.* But this mistake is not so great, as that Mr. S. hath thus far suffered his passion to be predominant, as to say, pag. 142. *that if there be any absolute need of dipping, it is to cool the heat of these mens spirits, who deny baptism to be true, because they have not been plunged.*

Ans. Oh strange! if this *vex populi* should come from Christ, what's that he tells of cooling the heat of spirits? Alas, *Physician, cool your self.* But I hope he hath his check, as I am troubled for his levity: for that fire of zeal that is in the Saints, to own the due administration of the Ordinance in Baptism, is such a fire of zeal, that Mr. S. is not able to quench it. And if there could be an outward remedy for hot spirits, it were a mercy that the sparkles of Mr. S's youthfulness were so far quenched, that it might not be his recreation to contradict the minde of Christ in the right use of the element of water in baptism; which we do not, as Mr. S. saith, ascribe to plunging, but to be covered over, or buried with Christ in baptism.

Mr. S. chap. 16. pag. 148. endeavouring, that the washing of the body; *Act. 10. 22.* was not meant by baptism; and his summoning up his former principles, as he calleth them, chap. 17. p. 154. and his business in troubling

himself about the administration of baptism, chap. 18. being things that are not either granted, or denyed, prejudicial to the cause, no more necessary then his recapitulation of his former principles, which doth spend time, and make him tedious to the Reader, as what he hath alleadged in Christ's being baptized by John, chap. 19. pag. 161. with his conceited Question, Whether Christ did preach before he did baptize: All these Chapters being but *strife of words, and doubtful disputations*, I not striving for mastery, but onely, as engaged, endeavouring to undeceive the deluded people, in holding forth the Truth; I seeing no edification for me to follow the flying shadows of needless conjectures, altogether as unedifying as *endless genealogies*: Therefore onely to the last Chapter, wherein Mr. S. holdeth forth, pag. 166. *That Baptism doth not form a Church*;

I answer, That though Baptism doth no more form a Church, then it formeth a believer, no Church hath been found or acknowledged, which hath not been baptized. Therefore, though through the falling away from the Faith, Christians can experience, that the work of grace, in giving a seal to the Ministry, and thereupon there hath been a yeelding up of one another to serve God with one consent, whereby a Church hath been gathered, before these members (as in the Churches of all Independents) they have been baptized: yet if the said Independent Churches should in mercy have their eyes opened (as some can experience) to see and submit to the minde of Christ in the Order of the Gospel, whereby the first that is in baptism belast discovered, then in this extraordinary work of grace, the work of grace upon full trial being approved of, that the said Church be found to be gathered Saints, and the seal of the Ministry, then the said Church, as a household of faithfull, without breaking their relation of Pastor and Flock, they may be baptized. For we must not build upon another mans foundation; Christ himself owning the man that cast out devils, though he followed not the Apostles: And though the Spouses sister want two breasts, yet was she owned for their sister, *Can. 8.8.* So that whatsoever work of God is wrought, it is to be acknowledged; provided that the Pastor of the said Church be baptized by such a Pastor of a Church that is under the practice of Baptism.

Thus much in answer to Mr. S's book, as it relates unto Baptism.

To conclude, I shall onely make answer to that which Mr. S. first objected against the doctrine of Baptism, and concerning the denying of singing of Psalms, in his Epistle Dedicatory.

Mr. S. Epist. Dedic.

I have treated upon these two subjects, [viz. denying of Infant-baptism, and singing of Psalms] which eat mens affections, and creep at the heart like a gangrene, insensibly: An Opinion that hath been always ominous, and of a wonderful strange influence, accompanied with the most dangerous retinue of Errors, since the first Embryo of it was brought forth; whether by the judgement of God, or from its natural and secret connexion with other principles of darkness, I will not determine; onely God hath shewed some black characters upon it, in every nation where it hath prevailed: though we cannot but say, Many Saints are innocently under the power of it.

To

To which, I return this answer :

That Hypocrites drawn out of the element of the world, receiving the new wine of the doctrine of the kingdom of heaven, into the old bottles of their hearts, *Hymen-ius*-like, have made shipwrack of their profession, makes not the Opinion always ominous : nor doth the abuse of drink condemn the lawful enjoyment of the creature. For, if you had but tasted, you might have experienced, that the doctrine of baptizing of believers doth, like all other Truths, *Joh. 17. 17.* so sanctifie, and work, through Christ, such a spiritual union with Christ and all his Saints, that indeed a blinde and profane soul cannot live in the element of it. And therefore, if any such appear, that have owned it, they either forsake the Church, or they are cut off by the Church, as withered branches: however, the evil complained of (if ever it be visible) though a Gangrene, may be cured with the knife of Excommunication.

Yet on the contrary, such inevitable evils attend Infant-Baptism, that it is the very heart-blood and pulse of the soul of Antichrist, and the onely partition-wall, which hinders the communion of Saints, and the greatest let to the gathering and uniting of all Saints, into Truth and Church-fellowship, that can be : So that as long as it is in practice, the smock shall not fully vanish out of the Temple. And therefore such black characters do point it out, it being built upon the foundation of wrested consequences, implicate taith, blinde charity, and pretended antiquity, that Antichrist himself, and all the profane sons of the world, plead their own birthright-privilege in it, and rest under the cover or shelter of it : Though I must with *Mr. Sidenham* conclude, that many Saints do acknowledge it, and as owned by the world do decry it. And therefore it is to be hoped, that, as the Saints shall be more fully informed, Saint-like, they will renounce it, and will submit, Christ like, unto the Ordinance of Baptism.

The second thing in controversie, is the denying of singing of Psalms ; of which *Mr. S.* saith thus :

I hope when mens Hearts come in tune, their Voices will likewise. The former denies more fundamental principles, as the Covenant in its extent and subjects, the freeness of grace, the riches of it working in the New Testament, and contracts the Gospel, leaving more grace visible in the Legal and Old Testament-dispensation, then in the New.

Ans. As concerning Singing of Psalms, Hymns, and Spiritual Songs, though I hope to make these to appear to be distinct, which *Mr. S.* conceiveth to be individually united ; yet, as to the point in controversie about Singing, this I have to say, That as Christ shall more and more reign, he shall rouse up and gather his Saints to be baptized into one body, *1 Cor. 12. 13.* and united into, and acted with the Spirit of Christ and his Apostles, that their hearts will be in tune : That as Independent Churches cast off Infant-sprinkling, so Churches of Christ under baptism will return (as some of them for the present are) unto singing. And yet I finde, that those that are not under the present practice, dare not deny their title to the Ordinance of Singing. But that denying Infant-baptism is worse, or that there is any
evil

evil at all, but a submission to the Ordinance and Commission of Christ, in denying of Infant baptism; I must needs therefore further say, That to pretend baptism of Infants to be helpful to exalt free grace, is absolutely to deny the grace of God to be free, which is conveyed without the Ordinance of baptism. And that the child of a reprobate may be as soon under the Covenant of Free-grace, as the child of a believer: And that no man can judge who are under the Covenant of Free grace, and who are not. And therefore we do not baptize upon this account, but as we see grace, faith, and consent visibly appearing. And therefore their pretended light, that will baptize the children of believers onely, as from free grace pretended, is most full of darkness. And if free grace had been a ground of baptism, man could not have been the judge. And that God doth require man to do nothing ignorantly, or doubting: and therefore hath expressly commanded (though hypocrites may falsely pretend to submit unto the Rule; and in admitting them upon that account, man is no offender) who we shall baptize, even every one that is disciplined by teaching. And therefore we leaving to act upon the pretence of the Covenant of Free-grace, we do not deny children any outward warrantable priviledge, that was granted them before Abraham's days, in his days, or ever was done by Christ or his Apostles; in presenting them to God, in praying for a blessing for them, and to bring them up in the nurture and admonition of the Lord; that as soon as ever this secret will of God, in his free grace, shall be revealed, They may, according to the command and example of Christ and all his Churches, pass the Gospel-Ordinance of Baptism.

Que-



QUESTIONS and ANSWERS concerning the baptizing of Believers onely, the manner of the administration of the Ordinance, with the reasons that may in- duce the Magistrate to encourage the preaching thereof in Publike.

Question 1.



Whether is Baptism a Gospel-Ordinance?

Answer. In that || Christ himself is the author of it, and did after his † resurrection from the dead immediately command it, and that all the Saints upon their profession of faith were accordingly baptized: Therefore Baptism doth appear to be a Gospel-Ordinance. || Mat. 28. 19. † Mat. 28. 7, 16.

Quest. 2. Whether may baptism be called a Seal?

Answer. In that man is judge of baptism, and that it is against the wisdom and truth of God to seal to a blank, or * uncertain condition; therefore baptism is no Seal, though commonly so called. * Rom. 7. 4, 5.

Quest. 3. What do you call Baptism, if it be not a Seal?

Answer. Baptism is a || principle of the foundation of the doctrine of Christ, a Gospel-Ordinance, the † answer of a good conscience towards God and man, and a † figure of salvation. || Heb. 6. 1, 2. † 1 Pet. 3. 21.

Quest. 4. What is the end for which baptism was ordained?

Answer. In that Christ commanded to * preach the Gospel to every creature, and yet onely to baptize such as are || disciplined, or are taught the word of God, or believed; it doth therefore clearly appear, that God in Christ did ordain Baptism, to this end; that Christ might * separate the election of grace, by || calling them out of the world, into the † fellowship of the Church, and to unite all so called, in the profession of faith, in their baptism, and * breaking of bread, in which they communicate. * Mar. 16. 15. || Mat. 28. 19. * 2 Cor. 6. 16. * 1st 9. 39.

Quest. 5. How can you prove, that by these words of Christ, Go and preach the Gospel to every creature, Go and make disciples, and baptize them, He that believeth and is baptized, shall be saved, is so to be interpreted, that none but those that believe are to be baptized? † Acts 9. 19, 17. * Acts 2. 41. compa- red with 46, 47.

Answer. Because the Apostles and Church of Christ did thus understand them, as by their doctrine and practice doth appear.

Quest. 6. Where have the Apostles taught, that none but those that hear and believe, should be baptized?

Ans. In that the Apostles have taught, that those that are baptized, ought to be called out of the world, have the conscience of a good conscience towards God and man; and have declared that unfaithfulness hinders baptism: therefore by their doctrine it doth appear, that none but such as hear and believe, should be baptized.

Quest. 7. And did the Apostles only baptize believers?

Ans. Yes verily, they only baptized visible professors; as, when they believed Philip, preaching the things concerning the kingdom of God, and the Lord Jesus, they were baptized, both men and women; and when households were baptized, the Scripture doth declare, that they all feared God, received the holy Ghost, gave themselves to the ministry of the Word of God, heard the word of God, rejoiced in God, with chap. and believed.

Qu. 8. If this be so, then neither children nor unbelievers ought to be baptized.
Ans. It's true indeed: for as in Circumcision, when the male was only named, the female was excluded; so when Christ only ordained that those that hear and believe should be baptized, unbelievers, and children, must needs be excluded.

Quest. 9. How comes it then to pass, that this doctrine of baptism hath not been before revealed?

Ans. Though the doctrine of baptism hath been always professed, yet it hath not been generally received, for these reasons. 1. Because there was a falling away from the faith, whereby all the Ordinances of Christ were perverted and corrupted, by the sin which was to continue till the Lamb's souldiers should procure the free course of the Gospel. 2. The tail of the beast is to strike down the third part of the stars, even learned men, &c. (not under the powerful means of information) which shall walk under the sparkles of their own Consequences. 3. Because that though Antichrist, before these times, hath been revealed, as opposing the person and merits of Christ, yet the Ordinances are but beginning to be cleared; in discovery whereof, the Church begins to be restored to the purity of the primitive time of Christ and his Apostles. 4. In such a case as this, where things are admitted, as Infant-baptism, being the religion men were brought up in (though godly) yet it is not questioned, till even be put upon it, or otherwise by God extraordinarily called; for which cause, Infant-baptism hath not been much questioned.

Quest. 10. What will become of all the world, the unbelievers and children, if they be not baptized?

Ans. Christ must be preached to all the world, to every Parish, even to capable children, and unbelievers, &c. And as they shall have an ear to hear, and be called out of Babylon, they ought to be baptized, and receive the Lords supper, with the gathered Churches of believers.

Quest. 11. How shall we be able to judge believers?

Ans. By the fruits of their profession, or holy conversation; and in

in that they are willing to be united unto, and † love the Saints, and submit unto the "government of Christ under the Gospel. † 1 Joh. 3. 14.

Quest. 12. *But may not unbelievers, like Simon Magus, come to be baptized?* * Mat. 18.

Ans. Yes: a garden may have weeds, and † tares may be sown with the good seed; yet, as the Church is to † judge of her members, to receive them into communion; so hath the Church power to exclude them also out of her communion. 17. *Act. 2.* 41. † Mat. 18. 17. † 1 Cor. 6. 2, 3, 4.

Quest. *What is the way of the administration of baptism?*

Ans. The Christian disciple that is to be baptized, must, "Christ-like, upon the profession of faith and obedience, descend to be † covered or buried in water, † calling upon the Name of the Lord, being baptized in the Name of the Father, Son, and holy Ghost: which being done, those Christians which are baptized, are (as brethren) to be received by the Church, by the † right hand of fellowship. † Luk. 3. 21. † Mat. 3. 15. † Rom. 6. 4. † Act. 12. 16. † comp. with Luk. 3. 21. * *Act. 9. 16*

Quest. 14. *But may not sprinkling of water suffice in baptism?*

Ans. No: there can be no baptism in sprinkling or partial dipping: for in sprinkling, the right use of water is as much perverted, as when † Saul spared part of the sheep, though he intended them for Gods service. And besides, in the "burying of the whole body in water, the mystery of being buried with Christ unto his death; and the raising out of the water, to be conformable to the resurrection of Christ, is not onely revealed, but in the baptized, humbling of themselves, prostrated Abraham-like before God in the lowest element, there is a submission to the acknowledgement of the profession of Christ in the Gospel; which cannot be done or demonstrated in sprinkling, which neither sense, reason, Scripture, nor any Author, profane or divine, can judge to be baptism. † 1 Sam. 25. 15. * *Rom. 6. 4.*

Quest. 15. *Whether is it not then a sin to baptize Infants?*

Ans. That we may judge no man but by visible appearance, it's without controversie, that they which baptize the children of all the Parish, or other mens Parishes without exception, sin against the light of their own pretended consequences.

Quest. 16. *But may not God accept of the good meaning and intention of man, though the rule or command be not altogether observed?*

Ans. In the sprinkling of an Infant, there is nothing at all, either in the taught disciple, that ought to be baptized, or of the use of water in baptism. And therefore intend or imagine what we please, the Ordinance is so totally perverted, that after information, I do not know how the Lord can be said to † wink at such ignorance. † *Act. 17.* 30.

Quest. 17. *Whether is the child damned, if it die unbaptized?*

Ans. It is not in man to judge, that any child that dieth is either saved or damned: † secret things belong unto God: and if in Gods election it be saved, want of baptism cannot hinder, nor the pretended enjoyment thereof alter the decree of Gods Predestination. † *Deut. 29.* 29.

Quest. 18. *But may not consequences be admitted, to prove Infants Baptism?*

Ans. In such a case as this of Baptism, what there is (as Quest. 5.

6,7. hath been proved) an expresse command and example to the contrary, Consequences cannot be admitted of, lest we should * reason against God, and resist his commandment.

Quest. 19. *Wherein do we resist or reason against the command of Christ in Infant-sprinkling?*

Ans^r. In baptizing of an Infant, when we are commanded to baptize a taught disciple, 1. We bring the wisdom of Christ in question, as though he should forget to except against a childe by name, having in the taught disciple already excepted against both the ignorant and infants; as in wisdom God, in onely commanding the male to be circumcised, the female, though not otherwise excepted against, was expressly excluded.

Again, when Christ saith, Baptize a taught disciple; for us by consequence to interpret this command to belong to sucking children, is to make Christ guilty of an implicate contradiction, or to deny, confound, gainsay, or confute himself, as to say, A wise fool: Therefore no Consequences, whereby we would uphold Infant-sprinkling, ought, in contradiction to Christs command, be at all pretended; but as Christians, in this Ordinance of baptism, we must have the faith of Abraham, or believe according to the example of Abraham, to submit to Christs expresse * command, as hath been declared, without any reasoning to the contrary.

* Mat. 28.

19. Mark

16. 15.

Mal. 3. 15.

Quest. 20. *Why do men then usually, for the most part, rage against the baptizing of believers onely, seeing it is according to the expresse command and example of Christ and his Apostles?*

Ans^r. Because the election of grace (before, through powerful information, they have the means of seeing) oppose the Truth of which they are ignorant. 2. The world, which is the multitude of unbelievers, neither will nor can acknowledge to receive any * truth which doth sanctifie, but as it is commanded by Law, or acknowledged by custom. 3. The baptism of believers onely, is such a strict way or profession of godliness, that the generality do rage against it, so that the Papists and most licentious cannot endure to profess it.

* Job. 17.

Quest. 21. *But may not the Magistrate stint or limit the publike Preachers to observe an uniformity, and suppress this doctrine of Baptism, as being against the tradition and present practice of the Church of England?*

Ans^r. All formerly-received Doctrinal Truths and Traditions of the Churches, ought not as a Foundation (which is Christ in his Word) be so peremptorily and forcibly enjoined, as that the authority and truth thereof may not be questioned, or, upon a true and full discovery thereof, be altered or reformed; seeing, to limit and force publike Uniformity, so that none may buy or sell without that mark, was and is the designe of Antichrist, whereby he tyrannized over the Saints, and their most glorious lights were put under a bushel: Therefore all private

* 2 Thes. 3.

14. 2 Cor.

10. 14.

and publike Preachers, &c. are to be * limited onely to the Word of God, and not otherwise. And therefore, if the Lord shall be pleased to reveal

reveal himself to any publike Teacher, more and more to pull off the veil from off the Word, and to bless his endeavours in calling the Election of grace out of *Babylon*; this work of grace, as it shall appear in any Parish, is to be owned and encouraged: provided, that the Word be not so wrested, or pretended to be interpreted, as may deny the Fundamental Truth, which Christ after his resurrection did immediately command to be preached to all Nations, that is to say, to teach and baptize them, in the Name of the Father, Son, and holy Ghost, and to observe all things whatsoever he hath commanded, with belief of his * presence * *Mal. 2. 1.* to this way, and faithfulness to make good all other his promises, the inheritance and priviledges of all faithful Christians. *19, 20.*

Quest. 22. But may it stand with the honour of the Magistrate, to countenance the professors of this doctrine?

*Ans. In that, for divers yeers, we have experienced, that the Lord is * fulfilling of his prophecie, to send Magistrates to take away the dross and tin, and to restore the * dominion of the Saints, in the enjoyment of their Laws and Languages, which were taken from them by the fourth Beast, or last Monarchy: and that they are the Lamb's souldiers that shall pour out the seventh Vial; that as former Monarchs brought in smock or darkness into the Temple; so Gospel-Magistrates, by their approbation of publike shining lights, shall be glorious instruments to restore again the light into the Temple, or publike Meeting-place for Gods Worship. And in that the Magistrates have also, according to their duty, so far opposed visibly appearing * unsound doctrine, having put their * hand to Gods Plough, in cutting down the Episcopal tree, and in abolishing the Service-book; it must needs be then their honour, crown, and glory, so to finish the good work begun, so that Parochial sprinkling, the root of the Episcopal tree, having its life and moisture in the old Service-book, which is abolished, may not in this great light of the Gospel be replanted, or so suffered to take root again, so as to shoot out more wilde olive-branches, or sons of opposition, under which the most ignorant and Popish Party are still nourished; or so to favour it, as not to suffer the Gospel-Ordinance to grow beside it.* ** Isai. 1. 26. * Dan. 7. 25 Rev. 17. 1, 14. * 1 Tim. 1. 9.*

Quest. 23. But is it consistent with the peace of this Nation, (so many opposing, and being disaffected to this doctrine) for the Magistrate to tolerate it in publike?

Ans. As no Ordinances (the fruits of faith) are to be forced; so there is little appearance of God in them, or they are not at all considerable, that being not forced to this doctrine, become the troubled sea, to be offended with such Saints that receive this Gospel-Truth that is preached unto them, and that the peace by any such shall be disturbed or broken; the Lord, which hath so promised his presence, & hath so blessed these and other Saints in procuring the peace of this Nation, that the Saints of Gathered Churches are ready to sacrifice their lives to *main-*

maintain the peace of the Nation, under the present Government. And therefore the Magistrate may expect, in the promised presence of Christ to this Way really submitted unto, the blessing of God unto themselves, and the establishing of the Peace and Righteousness of the Nation.



A De

A Declaration to the Election of Grace,
who, for want of information, are either igno-
rant of, or enemies unto the Gospel-Ordinance of
Baptizing of BELIEVERS onely.

Dearly beloved in the Lord,



When the falling away from the faith (which was foretold by the *Apostle) was fulfilled, the man of * *1 Thes. 3.* sin as it is said, or popish Antichrist, did not onely sit in the temple of God, opposing himself above all that is called God, or is worshipped; but as foretold, he brought the smoak of ignorance & strong delusions into the Temple: and though he pretends infallibility, yet Satanlike, that abode not in the truth, he cannot receive the love of the truth. And therefore the Master-piece, or great design of the man of sin, was, and yet is to endeavor by lying wonders & all deceivableness, to corrupt all the Ordinances or commands of Christ and his Apostles. And therefore though Antichrist had a great designe against fasting, which he hath perverted and corrupted in respect of set daies, and ordering a white meal, or to eat and drink when they fast; as prayer by him is also corrupted and perverted, in the Popish use of ungodly forms, pictures, and invocation of Saints and Angels singing with an unknown voice; as he hath also made the Lords day of no effect by sporting and playing, and the observation of holy daies: and though he hath blasphemed the doctrine, and deprived the people of the cup of the Lord, in the Ordinance of the Lords Supper, and hath totally perverted the gathering and government of the Churches of Christ, as far as his persecuting power extendeth; yet in all these he hath no such malicious designe, as in the perverting of the Gospel-Ordinance of baptizing of believers onely. And yet behold the power of God, how by weak and contemptible means the Son of God is manifest, that he might destroy the works of the Devil, in that, though Infants sprinkling pass the muster of a notable outward reformation,

*The Pope
or Anti-
christ did
corrupt all
the Ordina-
nces, but
especially
Baptism.*

tion, and was almost endenized into the profession of some Saints, and that great Champions threw down the Gantlet of Arguments, to fight with the Weapons of consequences & traditions to defend the same; yet behold, the Lord makes the flock, or common people, to see the truth, when almost all publick teachers were overvailed, and could not burst thorow the cloud of delusion: until at last the Lord saw his time to trouble & thereby make the discovery of his light unto the publick Ministry by calling some of them to trim up their lamps, that they may shine in the discovery of the mind of Christ in baptizing of beleivers onely. Do not then question, why not before now you are called to witness your profession: the Kingdom of Heaven is not got by observation. What are we, that we should withstand God, or hate to be reformed? Arise, why sleep ye? the light shineth, the Bridegroom calleth: search the Scriptures, and try whether it be of God or no. Do not overlook Christ in the Manger: the Star shines, let us with the wise men worship and present our selves unto him, unto whom it doth direct us. What is the *Egypt* Reed of humane Tradition, or obstinate resolution, that you should rely upon? or do you fear to be put out of the Synagogue? Is not the Rigitous as bold as a Lion? Great indeed is *Diana* of the *Ephesians*, great is the power of the Prince of darkness: but greater is the truth of God, and his light, which is able to dispel the darkness both of Pope and people. Did not the truth alwaies when it was revealed, and think you it shall not now as well as ever (if God intend mercy to *England*, &c.) marvailously prevail? Did not the Doctrine of Baptism cause the Pharisees and people, yea the whole election of grace, to follow *John* into the Wilderness? And did not those that were bewitched with *Simons* Sorceries, when they beleived *Philip* concerning the Kingdom of Heaven, and the Lord Jesus, become baptized, both men and women? Shall not then, if Christ be fully preached indeed, overturn, overturn your parochiall, legal, worldly union, and gather the election of grace out of every parish, to be members of the church of Christ your Saviour? You know, or may come to experience the truth thereof, that his people shall be willing in the day of his power: his sheep shall hear his voice; but that strange voice of baptizing Infants, never spoken of in the Scripture, shall they not hear. Come, let us reason the case: can

Pedo-

Pedobaptism be a plant that our Heavenly Father hath planted,
 that spreads forth its luxurious branches, and makes a shadow
 for the world to rest themselves under, in the Cradle of security? ^{Baptized}
 Close not your eyes, nor shut your ears against the revelation of ^{disciples}
 truth, though common fame would fright you, as some did the ^{falsely slan-}
 Israelites, to obstruct their marching into *Canaan*, telling them, ^{dered.}
 that there were great *Zamzummins* there: and therefore if you
 will believe them, they will tell you what monstrous people the *A-*
habaptists are: if you look that way, you shall lose your selves in
 the midst of darkness and delusions; they will draw you away
 from all Scriptures and Ordinances: but try before you trust,
 and search into their profession, and you shall see the contrary, that
 there was ever any way of God, but it was ever evil spoken of.
 Did they not say of *John* the baptist, that he had a Devil? Did ^{The way of}
 not the world cast spots of reproaches in our Masters face, who ^{God ever}
 was without sinne, or any spot or wrinkle? If they do these things ^{evil spoken}
 to the green Tree, what will they do to the dry? Were not the old ^{of.}
 professors, shortly after the times of the Apostles, in that they
 called one another Brother and Sister, accused of incest and forni-
 cation? and when they were forced to forsake the world and went
 into caves, did not the *Troubled Sea*, the Sons of *Belial*, cast mire
 and dirt into their faces, saying, That they laid lurking there to rob
 and spoil those that passed by? so that *Justin Martyr* was forced ^{Just. Mart;}
 to make an *Apology* for their justification. And thus *Luther* ^{Apol.}
 and *Martin Bucer*, &c. were slandered with them by re-
 proaches: and yet they were no more troubled, then *Luther* ^{Ex Gui-}
 was with the Popes Bull, of which he said, *O Bulla vere Bulla-* ^{bett Ge-}
rum filia! Be not then discouraged, you know this is an evi- ^{nebrard.}
 dence of their condemnation, but of your salvation. Its enough to
 give an account of faith, and that in the name of God, to assure
 you, that there is nothing to be owned but Christ and his Com-
 mandments; whereby he is our Saviour, and hath made himself an
 example for us to imitate him in all things, (Miracles excepted.)
 But alas. all the pretences and consequences that the most learned
 can produce cannot make the delusion of sprinkling children to be
 baptism: God that never lyed, did never require an action to be
 done against sence and reason; nor can representations or intenti-
 ons alter an expresse command to the contrary. Were it enough,
 think

Rebaptiza-
tion, Acts
19. 1, 2, 3, 4
In the case
of igno-
rance of the
fundamen-
tal truth, or
of the com-
mission for
baptism.

Tindal's
wicked
Mammon,
fol. 25.

Ten Mar-
tyrs in Eng.
Hen. 8.
anno 1553.

think you if any of you bid should your servant give a cup of wa-
ter to a thirsty soul; were it enough for that servant to put his hand
into the cup, and sprinkle the man in the face with two or three
drops of water? were this to obey his Masters command? I trow
not: and yet no more is done in sprinkling of children, in answering
the Command of Christ in Baptism. And though this might be re-
formed, and that you might say with the Eunuch, Lo here is wa-
ter, what letteth that the Child may not be baptized? To this,
the same answer must be returned; that *Philip* made to the Eu-
nuch. If the Child can beleive with all its heart, it may: but let
the Child alone, though it may be pretended to be the Child of a
believer, We know, or may know, that believers them-
selves, which were really and fully baptized, because they were at
that time ignorant of the holy Ghost were upon that account (all
the fundamentals being not revealed, without which baptism can-
not be warrantable) rebaptized: when we were sprinkled, great
darkness, in comparison of the light of Gospel-reformation that
now shineth, was then as a cloud over-veiling the Word.
What hole can cavill find to seek evasion, unless we say we are not
believers? Is it not then the duty of Disciples to imitate their Lord
and Master, who in submitting to this glorious Gospel-Ordi-
nance made himself our example, in which he was said to fulfill all
righteousness? This is the way to humble a soul to give satisfaction
of the profession of Faith, and the testimony of a good consci-
ence; to this the presence of Christ, our peace, light, and life,
and protection is promised. That you intend no evil, is easily to
be believed: But as *Tindal* the blessed Martyr said, That though
Peter of a good minde or intention would perswade Christ not to
have suffered yet Christ for all that called him Satan. Its one thing
to have a good intention, and another to do of knowledge. God
(saith he) hath made a testament between him and us, wherein is
contained both what he would have us to do and what he would
have us to ask of him: see therefore thou do nothing to please God
withall, but what he commandeth. And that they might be good
and Godly men, and Martyrs, that were never more then sprink-
led, it may be granted; but then it was the time that the smok
was in the Temple. Martyrs have suffered for the profession of the
baptizing of believers only, but never any Martyrs have suffered

in the defence of Infant pretended baptism. If we would look on humane example, It not for us to say as those obstinate unbelievers that the *Martyr Stephen* reproved, who said, *As our Fathers did, so will we do.* Can there be any more precious in our eyes then to be led by the example of Christ and his Apostles? If you be not of the election of grace, if you would you ought not to be baptized. And if God have elected us, and we live under the means, our hearts and judgements shall be changed, we shall be the people that shall be made willing in the day of Christs power, whether you will or no. Cease then, poor souls, be humble and patient, and wait till you see that God will do with you: shoot not your bolt to wound your Saviour, through the sides of his despised Members: Be ye the Disciples of Doctor *Gamaliel*, untill Christ make you his. It was the Pharisees and Lawyers that rejected the counsell of God against themselves, and would not be baptized, *Luk. 7. 30.* but the election of grace must needs submit. As they are under the means of information, they have a promise to be effectually called: they cannot close their eyes, as the means of seeing is revealed unto them: and if they have light already, and yet see not, in something that is newly discovered, then they are like a man in a dark Dungeon that seeth as soon as the window or interpretation of the Scripture is opened unto them. But no light, no means can make a blind man see, whom God will not call, though the heavenly Lamp were never so resplendent: And though a naturall man shine as a Star in the Church, yet shall the taile of the Beast cast him down from the new Heaven or the Church, into his proper place or earthly Element: he cannot finish his course, he cannot (like his tempter) abide in the truth; he cannot receive the love of the truth that he might be saved. But on the contrary, all the election of grace, they cannot (though with *Paul* they have commission to persecute the Saints, nay though they have renounced the truth as divers * Martyrs did) rest, till at length they return to their first love, and to the profession of the Gospel from whence they are fallen. Let us then content our selves (if our Master be pleased to call but a few to serve him) if we be in the number of that few that are called. Let the election then wait on the means, and see what God will do or dispose of them, and not trouble themselves like *Zobedee's* Mother, to desire that for her Children, that cannot be granted her.

All the election of grace, as they shall be under the means, shall profess Baptism.

Joh. 4. 44.
2 Thess. 2.
10.

* Archbish.
C. 10. Bayn-
ham Law-
yer.

To

Artic. 27.

Church of
England.

To conclude therefore, either to stop the mouths of opposers, or to open the heart, (as the Lord is pleased) if at this time you will hear his voice, that hath commanded to baptize believers; if reason may be heard, or true information may not be despised, you may see in the confession or practices of contrary judgements, as much as may raze down the foundation of Infant pretended baptism, in that it is acknowledged, that there is no express terms in the Scripture for Pedobaptism; and that by experience it may be sufficiently evidenced in our hearts and consciences, as is made visible, that such inevitable evils follow Infants sprinkling, as that it brings all the World into the Church, which should be called out of the World, and is the onely obstacle or cause of the division of all gathered Churches, they differing nothing, but in Infant sprinkling, in which the Church of *Rome*, or rather the World forced into order, is in present practise; and from which, all the Churches of Christ ought to be totally separated, or effectually called out of *Babylon*: the very consequences by which Infants-sprinkling, a meer delusion and prevarication to the command of Christ, as mens inventions, being altogether groundless and unwarrantable, and though proved, are of no force or validity, to contradict the express command or example of Christ and his Apostles to the contrary.

Let then all real, zealous, sincere, converted Christians hear Christs voice, who hath commanded to teach and baptize all Nations; and let them, with all their old fellow-servants, desire to imitate Christ their Master, who was baptized to make himself an example to fulfill all righteousness. And let us not think that his arm is shortened, that he cannot help; or that he is not faithfull, who in this Gospel-Ordinance hath promised his presence, in which all the Saints have found, and ever unto the end of the World shall most surely find their onely protection, comfort, peace, and glory.



FINIS.

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Comprising the sum of all Intel-
ligence, with the Affairs and Designs
now on foot in the three Nations

O. F.

ENGLAND, IRELAND, & SCOTLAND.

In defence of the Commonwealth,
and for Information of the People.

Isa versere Seria.

{ Host. de
Ar. Poet.

From Thursday, Octob. 20. to Thursday October 27. 1653.

From Scotland, October 18.



He Commander in chief marched
from Dalkeith to Linlithgow, where
two companies of Lieut. General
Moncks Regiments, and 3 Troops
of Horse lay that night: we had
intelligence that Kenmore went
from Basse to the head of Lough long, the 7th in-
stant with all his men, to meet Col: Macnaughton,
who came over the Lough with him about six
dayes since, with a party of Foot; his men run
away from him daily, so that what he increaseth
one day he loseth another. He marches with a
Bundlet of Strong waters before him, which
they call Kenmores Drum Yesterday we had

P.P. London
R. Smith